

SPECIAL NOTICE.

BRETHREN OF THE CLERGY AND OF THE LAITY are earnestly requested to inquire concerning WILLS admitted to probate in their several parishes, in all cases where they have reason to suppose that property has been left by legacy or bequest to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, and to communicate the facts without delay to the Secretaries.

Information has recently been received at these Rooms, through parties from whom we had no right to look for it—that Wills, admitted to probate four or five years ago in a single County in this State, provide for legacies to the amount of Six Thousand Dollars, concerning which no previous advice had come to hand.

MISSION ROOMS, 22 AND 23 BIBLE HOUSE, }
April, 1870. }

Domestic Missions OF THE Protestant Episcopal Church.

JUNE, 1871.

LETTER FROM BISHOP CLARKSON.

REV. AND DEAR SIR:—On Monday, April 17, I started from Nebraska College with the Rev. Dr. McNamara for a week's travel through the southern portion of Nebraska. The day was bright and sunny. Peter, my apostolic horse, was in good order for the 250 miles of journeying over the prairies; and for the first day, all went "merry as a marriage bell." We reached Tecumseh, a town of 500 inhabitants, early in the afternoon, and prepared for our appointed Evening Service there, in the Court House. The Rev. Mr. Davis and his good wife from Brownville, and Mr. and Mrs. Strong, devoted friends of the Church, met us there, ready to accompany us in their wagon on a part of our journey. They were great helps to us in many ways, chiefly in the matter of responses and singing. There are only two or three Church families near Tecumseh, none of whom live in the town.

But at "early candle light" the Court House was filled. The Mission Service books of good Mr. Wolfe were distributed, and the responses and singing were first-class. Many were there who had never attended an Episcopal Service, but all seemed delighted; and I hope that God blessed the simple message of salvation, delivered there in His name on that night. It is sometimes interesting to hear the remarks of those who attend our Service for the first time. I heard Dr. McNamara, who, with all his other good qualities, has a keen sense of the ludicrous, laughing heartily the next morning; and, when I asked him the cause of his hilarity, he told me that he had just overheard a conversation between two farmer's boys, to this effect. "Bill, what did you think of that 'meeting' last night?" "Well, I thought it was something like travelling across these prairies: it takes a man nearly all his time *hunting*

theroad; but, when you find it, it goes smooth enough." These western boys and men are not without ideas. I remember a man once coming to me after a Service, where he had for the first time seen and used a Prayer-book, and saying to me, as he turned the book round and round, "Well, Deacon Clarkson, you have got a good thing here. After all, this book-religion is not a bad plan. The fact is, you have it all tight here; it can't get away from you." What a world of wisdom there was in that homely remark. How many men have lost hold of their religion for the want of such a daily custodian and reminder as the Prayer-book.

On Tuesday morning we left Tecumseh for Beatrice, 40 miles westward. But we had hardly started, before the wind started also, and from the opposite direction. A Nebraska wind is an enemy not to be despised. You never saw or heard of any thing like it, this side of a tornado. All day long we labored and toiled against it, and not only this day, but for four succeeding days. It was sometimes almost impossible to proceed. We tied our caps on with straps, and sank down on the seat so as to present as little surface as possible to dust and storm; but the dust and storm whistled and roared around us with apparently increasing fury all the while. The oldest inhabitants of the few-and-far-between cottages on the way, comforted us by telling us they had never seen the like. We rode often for miles, up and down the hills, without speaking a word to each other; as we could hardly hear each other's voices, though sitting in the same buggy. Now and then, at long intervals, there was a little lull in the raging, angry, blinding storm, though hardly long enough to allow us to wipe the dust from our begrimed and blistered faces. Still, short as it was, it was sweet—as Oliver Wendell Holmes might have said, "Calmness, like a poultice, came, to heal the blows of wind."

But a more dilapidated, and physically demoralized, pair of Missionaries than we were, when we tugged slowly into Beatrice, at sun-down, I doubt whether you ever had on your long list. However, Dr. and Mrs. Cowles, our warm-hearted hosts, soon made us comfortable; and after a good bath and a better supper, we were ready for Service. A large congregation assembled in the Methodist church, notwithstanding the storm; the blessed word was preached, and three precious souls were confirmed. We ought to have a Missionary at Beatrice. The opportunity is a very good one. The town is healthfully situated on the River Blue and rapidly growing. There are a few scattered sheep here who love the fold, and they must be cared for.

From Beatrice we rode to Pawnee City, forty miles, the next day; and the day after, thirty miles further to Falls City. During all this time the storm continued with unabated violence. The weather turned cold as December. We were but little prepared for the change, and con-

sequently suffered considerably, although we were kindly provided with buffalo robes, blankets and comforters by sympathizing good Samaritans on the way. It is said that such a long continued wind storm has never been known in the West. Sometimes we were in real danger from the violence of the wind, but God took care of us, and by the time we reached Falls City the storm had abated. During a large part of this one hundred miles of travel, we scarcely met any one on the way. Every body that possibly could do so, remained at home, and even the stages succumbed, and the mail did not get through. We met all our appointments. At Falls City, St. Thomas' Church, on Thursday night, April 20th, we had a most delightful Service. The Minister, Mr. Lyon, who has lately come to us from the Methodists, is doing a noble work here. Seven were confirmed, principally young men. The congregations on all occasions fill the church, and there is a flourishing Church School of over fifty pupils, under the charge of Mr. Lyon. It was worth even many more weary and trying days of travel than we encountered, to see such a hopeful and encouraging condition of the Church's work in a new town in a frontier State. If I were to tell you the sum total of the income of this devoted Missionary, who left a good living and an appreciative communion, to become a Minister of our Church, you and your readers would be astonished. The church here is still unfinished. The people have taxed themselves to the utmost; and we must have \$250 more than they can yet possibly raise, in order to complete it.

From Falls City we proceeded on Friday morning to Rulo on the Missouri river, where the Rev. Mr. Betts ministers. He has been very ill, but we found him able to be out, and as zealous and enthusiastic as ever in his Master's work. In the evening we held Service. Three persons were confirmed. This little church needs a melodeon or cabinet organ very much. It is the only Protestant church in the town.

A large part of this stormy journey was along the borders of Kansas. My visits down there have usually been accompanied by such gales. It is rather singular that, when my venerable brother of Kansas comes near our line, he finds himself up to his neck in sloughs, or is upset from his wagon; and, when I come near to his line, I am tossed around by terrible storms. However, you must not think that there are no congenial affinities and brotherly sympathies between us. The very reverse is the case, the winds and the waters to the contrary notwithstanding; and very near and dear are some of the ties that bind us to each other.

From Rulo, the Doctor and I started on Saturday morning for Nemaha City, thirty miles northward. The day was lovely, and all our trials were nearly forgotten, when lo! late in the afternoon, the buggy, which had been racked and shaken in the three days' gale, suddenly gave out, and came down with an ominous crash. We hunted up a rail, spliced it on the axles, and carefully wended our way on to the hospitable gates of

Dr. Holmes, who welcomed us heartily, had our vehicle mended, and entertained us royally.

The Doctor is the Senior Warden of the Nemaha church, where I officiated on Sunday morning, and confirmed a class, among whom were an estimable and prominent citizen and his daughter, who kneeled together at the altar to vow their allegiance to the SAVIOUR. It was a beautiful and touching spectacle. The Rev. Mr. Talbot officiates here, and is much esteemed by the congregation. Our church is the only place of worship in the town, though we heard of many strange sects in the surrounding country, such as "The Soul Sleepers," "The New Lights," and "The Feet Washers." After the Morning Service, we rode ten miles in company with Mr. Talbot, to his other church, St. Mary's, in the town of Pera. Here, also, we had a very interesting Service. The congregation was in large part composed of the young men and women of the State Normal School, located in Pera. The influence of our Services at this point, and among these scholars, is felt through the whole State. The students attend regularly in large numbers. They are mostly the sons and daughters of the farmers, and they carry with them to their scattered homes a love for the Prayer-book and a desire for its Services, although most of them have no knowledge of it when they come to Pera.

Mr. Talbot also holds Service at London, five miles distant from Pera. After our Service on Sunday night at Pera, we concluded to drive back to the College, eighteen miles distant. The Doctor had been away from his boys for a week, and he felt anxious to be home again. The roads were good, the night was calm and pleasant, our horse was well rested and in good spirits; we thought he knew the way, and so, about nine o'clock, we started.

Let me advise you on one point, Doctor, if you are ever a Western Missionary, confine your travels to the daylight. I have many times resolved to do so, and I have never broken my resolution, that I did not regret it. This last night-ride was not an exception. We lost the way several times, and wandered around wearily, bewildered and perplexed, all the night through, from nine o'clock until four in the morning; and it was only when "the gray streaks of dawn were brightening in the east" that we groped up to the College gate.

I spent Monday, the 24th, at the College. Everything is progressing finely. The work of the institution is in all respects satisfactory and gratifying. No one could be better fitted for the post than the wise, cheerful, laborious, and faithful President; the under teachers are all competent and zealous; among the patrons of the school are some of the foremost citizens in the State; four of the students are preparing for the holy Ministry; and, though without endowment, and depending for its support only upon the precarious patronage of a new community, the College is nevertheless out of debt and self-sustaining.

On Monday night I rode into Nebraska City, and administered Confirmation at St. Augustine's Mission, a colored congregation. Seven were confirmed. The Rev. Mr. Wilson (colored), lately a Methodist minister, and recently ordained to the Diaconate, has charge of the Mission. He has built a neat little church, which is filled with a congregation of his own people. In the whole enterprise, the Church is largely indebted to the zeal of the Rev. Dr. Oliver.

I have given you a hasty sketch of a week of Missionary labor in Nebraska. You must not suppose that it is always so stormy here. And one thing we may thank God for, the storms and tumults are *outside* of the Church; within, all is serene, happy, and peaceful.

MORE GOOD WORDS.

DIOCESE OF PITTSBURGH.

Erie, Pa., April 27th, 1871. {

At the meeting of the Board of Mission of the Protestant Episcopal Church, held in New York in October last, it was unanimously

"Resolved, That the Bishops of our several Dioceses be respectfully asked to call the attention of their Clergy to the necessity of arousing the Parishes to a more generous support of our Domestic and Foreign Missions, and to invite the co-operation of the members of the Board of Missions for their respective Dioceses in the work of diffusing information and awaking a livelier interest."

Acting in accordance with this Resolution, the members of the Board for this Diocese, assembled at the call of the Bishop, present to the Clergy and congregations of the Diocese the following statement and appeal:

We find by examination of the list of contributing Parishes in the Proceedings of the Board that, for the year ending Oct. 1, 1870, of our more than 50 Parishes and Missionary Stations, only eight gave to all the three Departments of our work; seven others gave to both Domestic and Foreign Missions; and one besides gave for both Foreign Missions and Missions to Colored People.

Seventeen Parishes—the whole number contributing—gave for Domestic Missions the sum of \$1144.65; nineteen Parishes gave for Foreign Missions \$1039.23, and but ten Parishes contributed for Colored People \$490.

We also find that three Parishes gave for Domestic Missions, through other agencies, \$265.75, during the same period.

So that the whole amount contributed by this Diocese to the general Missions of the Church was, for Domestic Missions, \$1410.40; for Foreign, \$1039.23, and for Colored People, \$490; making a total of \$2939.63.

While this sum is not by any means discreditable, when we consider the amount raised by quarterly collections for Diocesan Missions, it is as-

suredly a fault to be remedied as soon as possible, that less than one-sixth of our Parishes give to all of the three great objects, to the support of which the whole Church is pledged; that only one-third contribute for both Domestic and Foreign Missions, and one-fifth for the Missions to Colored People.

We cannot be wrong in assuming that in every congregation, large or small, there are members of the Church, who, if at all instructed in their duty in the work of Missions, would welcome the opportunity of contributing, of their abundance or of their penury, to aid in spreading the Gospel of the Kingdom through the length and breadth of our own land among those of every color and race, and, abroad, among those whom the Church is striving to reclaim from heathenism.

What can there be to hinder any Minister from making a warm appeal once in the year at least, for each of the three great Missionary Departments of the Church, giving such information as his people need concerning the work, and making a collection on the following Sunday? All our experience teaches us that it is a fatal mistake to suppose that such collections would lessen the offerings for home objects. On the contrary, we are satisfied that this is the sure way of increasing them.

People will not give as they ought for any object till their hearts are warmed and opened by the love of CHRIST and of the souls for whom He died; by the sense of personal obligation and responsibility in His work; by the knowledge of the existing needs and means and opportunities, and by the habit which every Minister should cultivate and foster of frequent, habitual and systematic giving to God, as a religious act of sacrifice and of loving service, not less essential than prayer to the right development of Christian character.

Trusting that these views will receive the hearty approval of every one of our Clergy and their congregations, we confidently ask that every Rector or Minister will take such action that the report of the Board in October next, will show every Parish in the Diocese of Pittsburgh as contributing something for the work of each of the three Committees which represent the Board.

To secure this end, we suggest that in each of the Parishes and Missionary Stations, which have not contributed for these objects since October last, collections be made, for Domestic Missions on the 4th Sunday in May; for Foreign Missions on the 4th Sunday in June, and for Missions to Colored People on the 4th Sunday in July.

We trust to the Missionary zeal of Rectors and Ministers to carry out this plan. Let there be that united and cordial co-operation, and earnest devotion in behalf of the great three-fold cause of Missions here pleaded, which we have seen in almost all our Parishes, in Parochial and Diocesan work; and though, in some congregations, there may be but a few "poor widows" to give each their "two mites," the aggregate from all will be

considerable, and our Diocese will lead all others in the proportionate amount given for the Church's general work, as she does already, if we mistake not, in the support of Diocesan Missions.

J. B. KERFOOT, *Bishop of Pittsburgh.*

JOHN F. SPAULDING,

THOMAS M. HOWE,

JOHN SCARBOROUGH,

J. H. SHOENBERGER,

HENRY PURDON,

E. S. GOLDEN,

B. B. VINCENT,

Members of the Board of Missions, &c., of the General Convention.

AN APPEAL FOR NEW MEXICO.

THE Territory of New Mexico was settled before New England. It contains about one hundred thousand inhabitants. Among them are many Protestants, who speak the English language; and of these, not a few were reared in the Episcopal Church; and yet in all this territory there is not an Episcopal Minister. Appeal after appeal has come to me from members of our fold in this region, beseeching me to send them a Shepherd, who may break to them the Bread of Life. They beg for a Minister who will preach and teach. For years I have been looking for men willing to go. Now that Ministers have been found, ready to enter that field, they cannot be sent, because there is not a dollar for their support. My Missionary funds are *more* than exhausted. The Domestic Committee have reduced their appropriation to the Jurisdiction, and I have been compelled to cut down the stipend of Missionaries, already employed, and am left without a dollar, wherewith to place a Missionary in New Mexico, or to add one to the small numbers in Colorado and Wyoming.

Missionaries are needed at Santa Fe, the Capital of the Territory, and at Las Cruces, and La Messila. In these towns the people will do what they can towards the support of a Minister. A number of colonists lately passed through Denver, on their way to the northern part of New Mexico, to be immediately followed by several hundred from England. No doubt many of their people are connected with the English Church. To that colony, a clergyman should be sent at once.

This is the condition of things in a Territory which is a part of our own country, and older than the oldest original State in it. The responsibility of such a spiritual condition is shifted from the shoulders of the Ministry (who are *now* willing to go), to the souls of the people, to whom God has intrusted the means, in abundance, to supply this crying need.

Denver, April 14, 1871.

GEO. M. RANDALL.

THE RECTOR OF ROXBURGH; *
OR, THE SPIRIT OF MISSIONS.

CHAPTER I.

THE town of Roxburgh was situated in one of the most beautiful and picturesque sections of New England, where, as is generally the case in that part of the country, the land was not equal in quality to the landscape ; but where, nevertheless, an inventive enterprise supplemented the otherwise insufficient prosperity of the place, by utilizing the waters of a deep, rapid stream, which, on the north side of Roxburgh, gave immutable metes and bounds. Thus, while the farmer sowed, the sparkling waters would grind and spin.

The population of Roxburgh was somewhat mixed. The Celt and the Teuton were prominent agents in executing plans which the clear-headed descendants of the Puritans devised ; though the agricultural interests of the town were cared for by the children of the early settlers, who took a just pride in tilling the well-kept acres, that their plain and industrious ancestors had for generations turned up with the plough. The township was favorably known for its good roads instead of many streets. Of the latter, it boasted but a little more than one. It was a long one, however, and at the south end was a beautiful and airy “green,” around which stood the various town and county buildings ; for Roxburgh was the shire-town, be it known, and a place of some importance, at least in its own eyes.

Leaving the green, and going north towards the river, the pedestrian passed many residences of both ancient and modern architecture, with fine gardens and gravelled walks, while graceful elms, the pride of the whole county, interlaced their branches overhead in cathedral arches for more than a quarter of a mile ; then the street assumed a new aspect, becoming crowded with stores and buildings of various kinds, in front of which stood wagons and teams, while on the sidewalks and in the windows were seen the customary paraphernalia of a live inland town, whose sharp shop-keeper will trade with all comers, even in the matter of an ox-bow, an egg, or a gimlet.

At this point, the animation of the scene rapidly increased, while the way grew narrower and the buildings more irregular, until at last, it took a sharp turn and ran off, in positively disorderly fashion, down to the river, where it spread itself out in a number of narrow courts and unkempt, ill-ventilated alleys. In their restricted purlieus, where, as at the Old Brig, two wheel-barrows trembled when they met, lived the “operatives,” who toiled more hours than was good even for beasts of burden. At night, the many-storied factory buildings, lighted up for work, appeared from a distance like castles of the Genii, yet there was no magic within, except that of the tireless and swift-flying machinery, which remorselessly dragged the pale-faced, haggard child back and forth over the slippery floor, miles and miles every day. So much for our “modern improvements” !

Here, in the lower town, was a rare field for Missionary labor. The heathenism all through these noisome quarters was positive, pithy, condensed ; the ungodliness was epigrammatic. And it is perhaps worthy of notice, that there is no home heathenism like that of the smaller inland towns, where manufacturers draw together, not a mixed *community*, but a miscellaneous *assemblage*, in which personal selfishness, intensified by a squalid poverty, forms a bar to fellowship of soul. It is true that the heathenism of great cities, like that of New York, for instance, is often more picturesque and romantic, evolving, as it frequently does, from its misery and rags, suggestions of fallen greatness, gleaming fitfully in broken lights of former days ; and yet for

* Entered according to an Act of Congress, in the Office of the Librarian at Washington.

genuine, unadulterated heathenism, the small towns, separate from the many refinements of the metropolis, can never be excelled. We must not be deceived on this point. Country heathenism cannot tell a very pretty story, but *the grit of the thing is there*. Let me recommend such fields (which may be found elsewhere than in Roxburgh), not indeed to the lovers of the moral picturesque, but to those strong men and women who often regret that they cannot serve the MASTER in foreign lands, and who are, nevertheless, slow to believe that pagans may be found at our doors.

But it is not of this part of the community of Roxburgh that I propose now to treat. The title of our story, which, rather, is no story at all, promises an introduction to the Rector of Roxburgh and his church.

And this reminds me that, in the brief description of the principal street, there is no mention of such an institution. Yet there it stands to-day, on the west side of the green, opposite the white Court House, wherein, on certain quarter days, the judge sat, so patient and wise, while the county attorneys essayed to earn their round, fat fees by confusing their own and the jury's ideas of justice and law.

St. Mark's, Roxburgh, was, confessedly, a good, well-proportioned church, correct in its symbolism, and impressive in the simple purity of its Elizabethan lines; indeed, it was a sacred poem in stone, which sent forth a perpetual *Sursum corda* to every passer-by. And there it rose opposite to the hall of the wranglers, the Gospel benignantly facing down the Law, and giving a seeming approval to the superior wisdom of friendly Robin and Rosinante, who stood rubbing their noses together under the maples by the Court House door, while their angry masters foolishly fought within.

Roxburgh was, of old times, a Puritan town, but in the course of years, and from a small beginning, St. Mark's Church sprang up, and, through its rough-ashler beauties, bore testimony to the power of that primitive truth and apostolic order which, with an even chance (or without it), will, in the most opinionated communities, win their way. A woman began the enterprise, by instituting a Sunday-school, of which she was equally the superintendent and teacher, librarian and clerk, persevering in the work in the face of many obstacles, until several masculine croakers, who did not believe in woman "making herself so public," and who knew the plan "wouldn't succeed," became fairly ashamed of themselves, and went to her help, so that St. Mark's Church, in the end, became an institution of the place, and a monument of feminine faith and zeal.

At the period when this sketch opens, the parish had been in operation for twenty years; and, in accordance with the spirit of the uneasy times, which gives the Church all the evils, and none of the advantages, of the Methodist itinerary, St. Mark's had now secured its *eighth* Rector, the Rev. Marmaduke Walton, a cultured, faithful and genial man, who lived in the snug stone rectory, standing on a corner of the church lawn.

Sundry ancient hatchets, that had worked the former incumbent some harm, had now been buried, and all were in the enjoyment of a tolerable degree of peace, the chief grievance or drawback being found in the unsatisfactory condition of the parish treasury. There was certainly money enough in the town, a fact vouched for by the "*Second National Bank*" of Roxburgh; and St. Mark's Church certainly had its share, for in this ilk, as everywhere, Episcopacy cut perpendicularly down through the loaf of society, taking a fair and democratic representation of all classes. Various "old families," of abundant means worshipped at St. Mark's, and among the carriages sheltered under the sheds adjoining the church, would be found, every Sunday, a good proportion from the solid farmers, who came in from a distance of two and four miles. English, Scotch and Germans, from the mill district and elsewhere, also made a part

of Mr. Walton's congregation. And yet St. Mark's was, on the whole, poor. At least, the people *felt* poor. In fact, this state of things flung a gloom, at times, into the pretty rectory, as the Minister's salary, while small in itself, was always in arrears. The parish had evidently declined from its first zeal. The church and rectory having long since been secured, with the exception of a debt of four or five thousand dollars, the people had settled down into a state bordering on indifference. To buy, sell and get gain, was the great end kept in view by most of the parishioners, whom the Rector vainly sought to interest in the immediate affairs of the parish. It fairly seemed at times as though everything accomplished was done grudgingly; and his pointed allusions to the denial of the faith by the neglect of one's household, failed to excite a fresh current of thought. As a logical result, there followed extreme neglect, which preyed upon the Rector's mind. "What could it all mean?" This was one leading query of his life. In the meanwhile, all appeals from Missionary and benevolent institutions remained unanswered. But in this respect he had only followed the example of his predecessors, who sought mainly to take care of themselves. As a matter of course, St. Mark's, Roxburgh, was never heard of in Missionary circles, and every year was more and more inclined to insist upon that charity which begins, and ends, too, at home. But, as we have seen, this policy did not yield any satisfactory dividend; and when the wants of the great West were urged, there was no contribution available; while the parish debt was unpaid by reason of the demands for the salary, and the salary was kept back on account, forsooth, of the debt.

Moreover the manufacturers averred that times were dull, and the farmers were dissatisfied with their crops. Both, in truth, had grown a little "hard-fisted." They earned all that they gained, and were in no hurry to give.

Things were in this condition, when, one afternoon the Rector's wife entered the cosy little study where the occupant was engaged, poring over a book. Her usually patient face was flushed with vexation, and in her hand she held a quantity of papers.

"What *can* these people of ours be thinking of!" was Mrs. Walton's exclamation, "How do they expect that we can live on nothing! Here are all these bills, and the treasurer of St. Mark's has not shown his face at the rectory for six months; no, not for six months. It's a positive shame."

Having thus declared an unquestionable truth, Mrs. Walton seated herself on a lounge, sank back, and looked steadily into her husband's face, to see the effect of what, for a lady of her gentle and amiable disposition, was a very decided outburst. Marmaduke Walton met his wife's gaze with a troubled and anxious look which did not, however, express a tithe of the feeling that was welling up in his heart. Though reared in comparative affluence, Mrs. Walton turned from all the "flattering prospects" upon which her friends would at times dwell, and accepted an unostentatious life in the society of one who, though not endowed with worldly fortune, was everyway worthy of the love that she gave. Mrs. Walton at the outset looked forward to the enjoyment of much happiness, nor had her expectations been disappointed. Yet trials had come in their regular course. Indeed, while she and her husband had lived in St. Mark's Rectory, the financial condition of the parish had led to experiences which one of her refined and sensitive nature was not well fitted to bear, and on this occasion Mrs. Walton, though a woman of a thoroughly Christian mind, could endure no longer; hence her abrupt entrance into her husband's study with the exclamation that fell from her lips.

Mr. Walton, as we have said, felt very deeply for his wife, besides suffering from his own wounded pride; and was tempted to regret having taken one whom he ardently loved, from a life of ease, to share with him a station so "cabined, cribbed

confined." Indeed, he began to fear that he had acted like a very selfish individual; and therefore, as he met his wife's gaze, noticed her flushed cheek, and saw the moistening of her tender eyes, he could not, at first, command words for a reply. To be so pressed and mortified, simply for a little money!

But Marmaduke soon choked down the rising indignation, and thrust back the strong words ready to spring forth, and managed to say in a tolerably composed and soothing voice, "It is certainly very annoying, and positively wrong," yet as he was too wise to add needless fuel to a fire, Marmaduke added, "this state of things won't continue forever."

"Certainly not '*forever*,'" responded Mrs. Walton, unable to banish from her voice that peculiar tone which indicates the feeling awakened by an insufficient reply.

"Well, then, Mary, we will say *always*, instead of *forever*," added Marmaduke, with an unsuccessful and most distressing attempt to smile, and at the same time impart a cheerfulness to his voice. He forgot that out of the abundance of the heart the mouth speaketh. In church and on the platform he was a good elocutionist, but under his own roof he was no actor. Mrs. Walton was not thus easily assured, and so she continued, from her place on the lounge, looking straight at her husband, who really felt supremely weak and miserable.

At last, realizing that an issue had come, he rose from his seat, laid down the book which he had hitherto held in his hand, and said deliberately: "I see that something must be done. I can bear this myself, but then" (and here his voice grew notably unsteady), "it is too hard to feel that the neglect of the people is pressing so severely upon *you*, Mary; I never thought it would have come to this, otherwise I could not have had the heart to—"

Precisely how the Reverend Marmaduke Walton would have ended, we cannot now say, nor is it at all necessary, for, as her husband's thought gradually approached a complete statement, Mrs. Walton's countenance lost its fixed expression, and rising quickly from her seat, she came, her eyes now running with tears, and broke off the sentence by laying her head upon his shoulder.

"Don't say *that*, Marmaduke; it is too hard for *you*," were Mrs. Walton's first words when she gained her voice. The brave, tender-hearted creature, true to the tradition of a noble womanhood, was now completely lifted out of herself. So Marmaduke agreed not to "say that," whatever "that" may have been, and they sat down to consider the situation.

Long did the Rector of Roxburgh confer with his wife, but without any practical result. It was the solemn conviction of both that the people were exceedingly mean, and Mrs. Walton expressed her further convictions in the declaration that the parish must be "*stirred up*."

"But," replied Marmaduke, with another ghostly smile, "haven't I stirred the parish up? Have you forgotten my sermon about the eagle and her nest?"

"By no means," was the reply, the wife's face suddenly lighting up with a glow of satisfaction. To tell the truth, that was one of the Rector's best sermons, and he knew it, as did Mrs. Walton, who, at its conclusion, took her husband's arm and walked across the lawn to the rectory, conscious of the fact that Marmaduke's talents on that beautiful Sunday were the subject of general admiration. The next morning, likewise, Judge Bosworth leaned over the fence in front of the garden where Mrs. Walton was inspecting the flowers, and paid the Rector a very high compliment, which was an unusual thing for the Judge; but, if the discourse did cause that functionary to use a little more care in attending to the parish dues, the majority of the congregation were entertained by the Rector's oratory, rather than "*stirred up*." Mrs. Walton herself, notwithstanding her high opinion of the sermon,

was finally convinced by the non-payment of the Rector's salary, that nothing radical had been accomplished. So there they sat; disconsolate, side by side, the parish finances almost a wreck, and neither knowing what to do.

Suddenly there was a quick knock at the study door, and immediately Janet exhibited her head and arm, saying, "A letter, please, sir." Mr. Walton's spirits at once revived. Indeed it was a peculiarity of his to be excited on the subject of correspondence; and, of late, the receipt of a letter filled his mind with a vague hope. The ravens fed the prophet in the desert; and perhaps he thought that God, by-and-by, would send a raven to him. Letters bearing the postmark of the metropolis always had a special interest. Forsooth, did not old Mr. Bullion, a vestryman of one of the wealthiest parishes in Boston, say one day, when spending a few weeks in Roxburgh, that a man of his abilities should not be buried in a country town? Bullion shook his head, too, as if he knew more than he saw fit to say; and insinuated that there would ere long be a vacancy at St. —. And Bullion was not a flatterer. This, perhaps, was why letters from Boston were opened with an uncommon interest. And why shouldn't he have a "call"? But this letter which the Rector held in his hand was not from Boston. Mrs. Walton shared his disappointment, when this was apparent. Now Mrs. Walton was ready, as we have seen, to follow her husband everywhere, happy in the consciousness that by so doing she was serving CHRIST and His Church. Nevertheless, did she not sometimes dream of a beautiful rectory in the city, on a noble avenue, where her own roof-tree would rise by the side of the towering cathedral wall? Of course, she did not suppose that she would be any happier then, than in the tasteful rectory of St. Mark's; yet, how much she desired the position for Marmaduke! Accordingly, her feelings were damped when it turned out that the postmark was not Boston. But the elegant Dashaways, whom she met in Roxburgh last summer, were in New York, and vague hints had likewise been dropped by them. And now, after considerable straining, Mr. Walton decided that the postmark, though blurred and indistinct, was that of New York City, whereupon they both indulged in a momentary prospect of a solution of their financial difficulties in that distant commercial centre. Mrs. Walton had a rich uncle living there, too; yet the address was not the handwriting of Uncle Morton. It had an ecclesiastical look.

These thoughts, so tardily penned, nevertheless flashed through the mind of the Rector and his wife in an instant, and the letter was quickly opened. It was from New York, and ran as follows:

"*The Rev. Marmaduke Walton, Rector of St. Mark's, Roxburgh :*

"DEAR SIR:

"In behalf of the Domestic Committee of the Board of Missions, I beg leave to state that the work of the Committee at the present time is in a highly prosperous condition, and that new fields are daily opening in the South and West. Yet, while a large degree of promise everywhere attends our cause, we are nevertheless sadly hindered by the lack of sufficient means, not only to pay the salaries of the Missionaries who must be employed in the future, but to meet the engagements already formed with those faithful pioneers of the Church now so earnestly at work in every portion of the land.

"The Committee need, to meet present engagements, not less than \$20,000, the quarterly stipends of the Missionaries already being over due, and all are suffering great embarrassment from the failure of the Committee to meet its engagements.

"By referring to the reports of the Society, we find that St. Mark's Church has, during the last twenty years, made only four contributions for the support of our great work, and that the last collection was made fifteen years ago. May we not,

therefore, look to you and your parish for a contribution at an early day, in aid of the cause that it is our duty to advocate?

"Trusting that we may have a speedy response to this appeal, which grows out of the unusual exigency of the Committee's work,

"I remain very affectionately your brother,

"_____,
"Secretary."

The opening sentence of this letter, ringing with sad and ever-present truth, in an instant swept away all of Marmaduke Walton's dreams, and when he reached the end his disappointment almost passed into disgust. With a slightly petulant gesture, he flung the letter upon the table. Mrs. Walton, with a clouded brow, rightly argued that it was neither a legacy nor a "call;" but the vexation of the morning having passed away, she rallied at once, and, in the sweet, clear tones which had never lost their early charm, said, "Well, Marmaduke?" The latter replied by handing her the missive, which she read from beginning to end with no change of countenance except at the words, "the last collection was made fifteen years ago," a statement that caused a slight expansion of her eyes, and a queer pursing up of the mouth.

It was now the Rector's turn, who said, "Well, Mary?" Mrs. Walton replied by slipping her arm under her husband's, and drawing him through the pretty little French window of the study out upon the gravel walk, and thence along the well trimmed lawn bordered with box and roses, the care of which afforded the Rector of Roxburgh great pleasure. The sweet summer air seemed to revive his spirits, yet his mind was evidently brooding over his troubles. He could not understand why he should be thus harassed, when he was faithfully endeavoring to do God's work. Finally, as the best of men have done in all ages, he broke out in a general complaint against the ordering of his life. Mrs. Walton said little, though she felt much. At last, as they walked among the shrubbery, the declining sun passed behind the church of St. Mark's, which flung its shadow far and wide over the garden and lawn, whose green livery assumed a dark and sombre aspect, while the spire of St. Mark's, tipped with the hallowed cross, now bathed in the sunset sheen, burned with fires of gold.

"How beautiful!" exclaimed the Rector's wife.

"What, Mary?" was Walton's reply, being thus drawn from a fit of abstraction.

"The spire, the cross—see!"

"Yes, beautiful, beautiful," was his reply, on looking up, thoroughly aroused by the sight.

"Of what does it remind us?" asked Mrs. Walton.

"Tell me."

"Of this: That what is dark *below* is bright *above*." Marmaduke Walton's eyes, looking down into those of his wife, told his thankfulness for the timely lesson thus delicately conveyed; and drawing closer the arm resting so trustingly in his own, he walked toward the rectory, saying in a calm and now assured tone: "Yes, I suppose it is right; we shall know all above, hereafter." The Rector of St. Mark's was himself again.

As they neared the rectory porch, a little girl of seven or eight summers came flitting towards them from another part of the lawn. She was arrayed in bright holiday dress, and the fairy-like creature seemed hardly to touch the ground, so light and easy were her motions. Seen in the distance, in contrast with the carpet of green, one might easily imagine that he saw a large butterfly. But a closer examination developed the face of a beautiful child, with long golden hair, violet eyes, and finely marked, intelligent features, that bore every indication of perfect health. Whoever had seen the Rector's wife, would recognize at a glance the wonderful likeness of the daughter. In most respects, she was the mother in miniature. The same resem-

blance was noticeable in the tone of the child's mind, already characterized by sweetness, gentleness and trust, combined with a recognized strength.

"Oh, papa!" shouted the little maiden, as she advanced, "we've had such a nice time!" and thereupon proceeded to inaugurate another by tossing herself into her father's arms, a confused mass of millinery and Madonna hair. Escaping at last from his embrace, Eva Walton repeated the performance with her other self, only with this difference, that at the end of her frolic she nestled gently for a moment in her mother's arms, thus telling so truly who *was* the mother. Marmaduke himself, in the meanwhile, looked on with the keenest delight, the thought of unpaid dues being effectually banished, and the wrinkles smoothed out of his brow. As the happy trio entered the trellised porch, around which the soft evening air was faint with the fragrance of the rose, Janet rang the bell, and they went to tea. And what an elegant little room was that when the board was spread. If St. Mark's, Roxburgh, was just a little bankrupt, no one would have discovered it here. What a wonderful thing is a woman. I mean, of course, a Christian woman, especially when she combines all Mary's wrapt zeal with a proper degree of Martha's thoughtful care.

GETTING LEVEL WITH THE AGE.

WE may "fly in the face of," but can never *force*, Providence. To work out each separate movement, God takes His own time. Hence, in the matter of Missionary accomplishments, the present generation, like that by which it was preceded, cannot go beyond certain bounds.

We make this statement on the principle that the stream can never rise above its fountain. We may indeed be in advance of our age, and, so far as we are personally concerned, succeed in making the present hour tributary to days to come, even as John Baptist labored to swell the results that were accomplished in the "fulness of time." But here positive achievement must end, since a few saints do not make a millennium.

And the friends of Missions must remember that this principle holds true in their work, as well as in other great enterprises. A few may be really in advance of the age in clearness of view and in fervor of thought; yet while they live, as it were, in the future, the present is a perpetual clog. The stream will not rise above the standing level of water at its source, any more than we may have full sea at half tide. Yet, too many expect this anomaly, and wonder why the Missionary spirit does not thoroughly move the whole Church. They, however, forget what the Missionary spirit consists of; and, falsely, argue its independent character from peculiar modes of religious manifestation. The Missionary spirit is, in reality, nothing less than the irrepressible spirit

of Christianity, whether it is displayed in western wilds, or within cathedral walls. There is no mistaking its identity, any more than the identity of gravitation, though now it attracts a mote, or now drags down a mountain. Electricity is electricity, whether in the spring-time it creeps unseen through the tapering tendrils of the vine, or at mid-summer blazes with blinding fury across the blackened sky.

This tendency to view the Missionary spirit as something distinct from Christianity is the bane of the Church. Whatever may be the manifestation of Christianity, it is always the same, at home and abroad, by land and by sea. A Christianity that does not possess the spirit of Missions is a fraud. Missionary operations, so-called, are simply so many indications of the existence of a vital Christianity. As the beating of the pulse tells of the life of the body, so the practical operation of Missions tells of the life of the soul. The activity of operation will be in proportion to the strength of spiritual life.

Here, then, it will be seen, we have come back to the original statement, that the stream cannot rise above its source. That is, the Missionary tide cannot rise superior to the ordinary flow of Christianity in the Church. The two things will always maintain the same balancing level, and with the rise of religion there will come a corresponding elevation in Missionary enterprise.

We make these remarks at the present time, not in the way of apology for any lack of achievement, for every one must surely understand that we can accomplish no more than is permitted by the general religious disposition. Whether much or little be done, it is a matter that chiefly concerns the people, who must take the praise or the blame, as the case may be, and who must always remember that the servant cannot be greater than his lord.

But in coming years a sense of the importance of the Mission work will grow with the religious growth of the people, who are to advance steadily in the spiritual life, and come more and more under the moulding influence of the Divine Spirit. Still, while it is clear that the present cannot do the work of the next generation, it can, nevertheless, be equal to its opportunities. The duty, then, is to take whatever degree of Missionary spirit—that is, whatever degree of vital Christianity—we possess, and make the most of it. And here we beg leave to address the Clergy especially, many of whom seem to be waiting, at the present time, for a wonderful *afflatus*—for the coming of the Missionary spirit

like a “rushing mighty wind”—before they address themselves in earnest to the subject of Missions. Now, they must distinctly understand that we do not ask them to do the work of their successors. They are not entreated to cross any bridge before they come to it; but, realizing their deep responsibility, and the nature of the Missionary calling, we ask them to stand up squarely, and place themselves on a level with the times. Let them make as much out of the present condition of Christianity as they can, without waiting for signs among their people that they will never see. The thing we now condemn is the fault reprehended by our Lord, when He spoke of those who, in one case, kept the pound laid up in a napkin, and, in another, hid the talent in the earth. In hundreds of parishes there is, at this very hour, more or less Missionary spirit that is wholly unutilized. The Ministers of these parishes are waiting for a refreshing and convenient season. Meanwhile, they are burying their one talent in the earth.

Let all remember, likewise, that the advancement of the Church, so much desired, can be accomplished only through the faithfulness of each successive generation, which, by rising equal to the measure of its opportunities, prepares a stepping-stone for its immediate successor. Thus, practical religion will grow in influence and power, while the monuments of its holy zeal will rise, course on course, soaring like the pyramid of Gheezeh, until they cleave the sky.

If, then, the Minister of God wishes well to the future, let him be true to his own times, upon which the future is to be built. In the language of another :

“Then work with thy might, as thy soul findeth light,
It is all that a man can do;
The path of the just may be dim to thy sight,
But thy work shall refine thy view.

“The work of which faith is the wonderful seed,
As a flower, shall then confess
The reign of that heaven of peace, which hath need
Of the new earth of righteousness.”

WHO IS RESPONSIBLE?

FROM the beginning of the world until now, a certain class of men, in an unbroken line, have habitually sought to evade responsibility. We are sorry to be obliged to find the father of this unapostolic succession in

Cain, the original shirk. "Am I my brother's keeper?" he asked, six thousand years ago; and the cry has been taken up, day after day, from that time down to the present.

And what keeps this question alive? Whence its marvellous vitality and its perennial youth?

It certainly does not spring out of ignorance now, any more than at the beginning, though it assumes the existence of not a little ignorance somewhere. Hence, we ask again, what keeps the old, profane question alive?

We, of course, are interested in the Missionary aspects of the subject, and seek to know, in connection therewith, why the Missionary appeal meets with no response from one half of the Parishes in the land. Upon what, then, is this practical disavowal of responsibility based? Out of what unhealthy moral condition does it grow?

Primarily, we believe, it is based upon *timidity*. But for this, Missions would not be suffered to languish on a half support. The Clergy, in a multitude of cases, find a huge bugbear in the way; and a bugbear of their own creation. This opposition has more faces than Janus. Yet, in generalizing, we may resolve its many aspects into two: first, there is a solicitude about *self*; and, second, an anxiety about their parishioners. On the one hand, they are fearful for their own support; and, on the other, they quake through fear of overtaxing the people: a double-faced view that is every way false and unenlightened.

Now, we should like to have some of our timid brethren,—who, through fear, never do anything for our work, and who hesitate to imperil the parish purse, by contributing to Missions,—tell us of a case wherein a Clergyman ever failed to gain his own support, through the exercise of miscellaneous charity, or who ever suffered, to the extent of a dollar, through the zeal of his people for the extension of the Kingdom of God. We challenge any one to produce such an instance out of the length, breadth, height and depth of a world-wide clerical experience. And yet, hundreds of Clergymen all over the land, are alarmed by this apparition, and are acting (let our literary critics excuse the slight bull) from an *experience that is unknown*; yes, positively shaping their life-long policy on something that does not exist!

Then, likewise, the Clergy are afraid for their people. The parishioners will be over-taxed. They will be weary of giving. Clergymen do not

dare to risk a full discussion of the whole subject of giving. Their parishioners do not want to hear a perpetual “din, din, dinning,” about systematic beneficence, about tithes, and “giving for the times.” And so he has no responsibility in the matter, and the Missions of the Church, as well as all noble charities, languish for lack of support.

But how does our timid friend know that the people are so easily over-taxed? and how does he know that they do not want to hear constantly about the duty of giving? Do not be so easily alarmed, dear Brother; they will cheerfully endure more on this point than you imagine. *Experience*—solid, unvarying experience—shows that the more the people hear of this subject, the better they like it. As with Church-going, and many other practical religious duties, so with Church-giving. In order to be enjoyed, it must be a *regular thing*. Try it, Mr. Faint-heart, and see if it be not so. Get rid of your disinclination to push the question of Giving, squarely up to the front; and the people will lose their disinclination to listen.

But, to conclude. We believe that there is nothing like fear to banish the sense of responsibility. If the Clergy will only once get rid of the fear of asking for the support of Missions, they will soon feel a sense of personal responsibility in the great enterprise of sending Missions into all the world. Otherwise:

“Our doubts are traitors,
And make us lose the good we oft might win,
By fearing to attempt.”

PLAIN QUESTIONS.

WE called the attention of our readers, last April, to good words from a young Diocese. This month, we are glad to be able once more to bid them listen to other good words, elsewhere printed, from a Diocese but little older than that of Long Island.

In the present age of refinement, when we have become so thoroughly ladies and gentlemen that we forget that we are men and women, it is refreshing to meet with the definiteness of this letter. None whom it concerns can read it with composed mind, thinking, “This does not mean me.” To one class or the other each must belong, for exactly so many Parishes give to Missions, and so many do not.

Would that this definite work could be carried on throughout the

Church ; that the estimate might be made in every Diocese throughout the land, of the amount given by every Parish within its limits ; and that the solemn question might be urged home to every soul in every Parish, "Have I done my duty in regard to this matter?"

Alas ! it would but open the way, in very many cases—perhaps in most—to a deeper question still, "What *is* my duty?" And is it not truth, shameful truth, that we are afraid to face that question bravely ? We are cowards in our Master's battlefield. We fear that the duty of giving liberally, as to the Lord and not to men, may involve the plucking out of the right eye, the cutting off of the right hand, if not, in some cases, the literal leaving all to follow CHRIST. And our love for CHRIST is so feeble, our love for ease and self is so great, that we do not see that the privilege of following the King in His beauty, far excels the pain of leaving all.

What ought I to give to the cause of the Lord ?

What have I given ?

What has He given me ?

Make definite answers, like clear-headed business men, to these definite questions.

THE CHIPPEWA MISSION.

WE are thankful to be able to state that the "teams, ploughs, wagons, seed," &c., for which a special appeal was made in behalf of Enmegahbowh and his people, are already in part furnished, and, before this time, on the ground. The prompt response of those friends of the Indian whose contributions have been acknowledged in these columns, has been most timely, and they will be glad to learn that Bishop Whipple is encouraged, by the interest taken in this Mission, to commence the building of a log church and school-house for Enmegahbowh. The only depressing news we have from that quarter is the ill-health of our faithful Chippewa Missionary. The following extracts from recent letters, received by a lady in this city from Enmegahbowh, give the latest information regarding his work :

"There is every prospect of our having a Mission-house built for us during the summer. The good Bishop has sent on carpenters for the purpose. Every day we expect Mr. Knickerbacker to come to select the location. When my Christian brothers heard of it, you ought to have seen their great joy. Chiefs, head-men, women and children have been talking about it continually. . . . During the past winter I work hard, and keep a day and night-school. Sometimes I am so tired I can hardly eat my supper. Two principal chiefs come in often to see my school. They say, You cannot stand this great work you are doing ;

it will shorten your life. I say, I must work while it is day; the night with me is fast approaching; then I must cease to work. . . . During the winter I had a very severe cold, and it settled in my back, and now I am nearly helpless. . . . When we have our Mission-house, we shall want some bed-clothes, not for my family, but for the pale-faces who shall visit us from time to time. Our women have said they will make nice carpets for the church. They make carpets out of the rushes that grow in deep waters, and they color and weave them with their own hands.

“One thing, dear madam. When any of my Christian brothers, sisters or child died, they have always to come to us to wrap round their dead. Last winter one of my best Christian sisters died. She lay and died in a cold wigwam. Just a few minutes before she died she sung a hymn with me, and those who were present were perfectly astonished to hear her sing. After she got through, she said, ‘I am happy; JESUS is with me,’ and smiled, and breathed her last in a few seconds. There was not a dry eye amongst the spectators. We had nothing to give her for burial dress. My wife gave her one of her under-dresses and blanket to wrap her. Any kind of cloth for that purpose would be welcome.”

Since the above was received, a box of under-clothing and medicines, for Enmegahbowh’s personal use, and cloth and patterns for shrouds, have been sent to the Mission.

EDITORIAL BREVITIES.

—We beg leave to call the attention of our friends to the first chapter, which we publish in this number, of a Serial entitled “THE RECTOR OF ROXBURGH; OR, THE SPIRIT OF MISSIONS.” We were about to use, instead of Serial, the term Story. But the writer assures us that it is no *Story*: and, so far as our examination of the manuscript has gone, we fully agree with him. At any rate—regard being had to essential elements and vital principles—if it must be called a Story, we shall insist upon prefixing, as a qualifying or descriptive epithet, the little adjective, *true*. It is, our friends will find as the tale unfolds, too true a story of many a pastoral and parochial experience.

But, a Story (and a continued one at that) is a novelty in our staid and dignified Monthly. Well, let us hope that the only effect of the novelty will be to disturb most thoroughly the peace of those who dwell at ease in Zion, and so fail to come up to the help of the LORD against the mighty, by neglecting to take an interest and a part in those noble Missionary activities, whereby alone the mighty can be thrust down and trodden under foot.

—And now we turn to speak of what, indeed, is no novelty, but yet is something which, alas, does oftentimes disturb *our* peace at these Headquarters. We refer to the perplexity which we are subjected to, again and again, in endeavoring to decide whether, in a given case, the lady

who has addressed us on some point connected with Mite Chests or our Publications, is a Miss or a Mrs. We wish to be polite to all, and especially do we desire—in this subordinate but proper application of the Scripture term—to be “courteous” to our female friends. We ask, then, is it fair to us, on the part of our fair correspondents, to leave us in the dark as to the proper prefix which their names should have? We are anxious to make (we do not say pay) our addresses with entire accuracy. But, as it is, we are often compelled to direct our letters “hit or miss.” Sometimes, we trust, it is both hit and Miss. But then again we fear that it may be neither hit nor Miss, but Mrs.

We have written in a vein of pleasantry: *may* we indulge the hope that we have not written in vain?

Kind ladies, when you write to us, do tell us whether it is a Miss or Mrs. to whom we are to reply.

NEW MEXICO.

ON 255th page (this number) is an earnest Appeal from Bishop Randall, relating to New Mexico, as a Mission field. We sincerely hope that the good Bishop may soon have placed at his disposal sufficient means to justify him in sending the men so much needed and so earnestly called for. The Bishop, we think, is mistaken when he says: “The Domestic Committee have reduced their appropriation to this Jurisdiction.” The appropriation for 1871 is the same as that for 1870. In 1869, it was \$400 larger, but was not all used.

“ ‘Tis true, ‘tis pity; and pity ‘tis, ‘tis true,” and a burning shame as well, that the Domestic Committee have it not always in their power to make appropriations, corresponding to the needs of the work. There is grave mistake or fault somewhere. Which shall it be named? and where shall it be located? GOD will answer these questions in His own time.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from April 1st, to May 1st, 1871, inclusive:

ALABAMA.			
<i>Mobile</i> —Christ.....	43 50	<i>Coopersstown</i> —Christ.....	30 00
“ Trinity, Mrs. E. Cluis’ S.S. class, for Bishop Pierce \$3.50; a member \$5.....	8 50	<i>Hogansburgh</i> —Mission.....	1 50
“ Mrs. E. Caesar quarterly payment	10 00	<i>Hudson</i> —Christ S.S.....	184 96
	62 00	<i>Mechanicsville</i> —St. Luke’.....	4 37
		<i>Rensselaerville</i> —P. F. §1; Rev. B. W. \$5 for Na- shota.....	6 00
		<i>Schenectady</i> —St. George’s, for Bp. Tuttle.....	28 00
		<i>Schuylerville</i> —St. Stephen’s S. S., for Rev. Mr. Gil- logly.....	7 21
		<i>Stockport</i> —St. John’s Evangelist S. S., for Ogden, Utah.....	20 00
		<i>Warrensburgh</i> —Holy Cross S.S... 6 00	627 66
ALBANY.			
<i>Albany</i> —Holy Innocents’.....	34 00		
“ St. Paul’s, of which for Rev. J. J. Enmegahbowh \$5.....	74 55		
“ St. Peter’s.....	145 00		
<i>Ballston Spa</i> —Christ.....	13 00		
<i>Cherry Valley</i> —Grace, of which for Gen. Theo. Sem. \$14.50; for Bp. Tuttle \$22.25; Nashotah \$25; Rev. J. J. Enmegahbowh \$11...	72 77		
ARKANSAS.			
<i>Helena</i> —St. John’s....	33 20	33 20	
CENTRAL NEW YORK.			
<i>Afton</i> —St. Ann’s		2 25	

Acknowledgments.

<i>Auburn</i> —St. John's.....	7 43	<i>Naugatuck</i> —St. Michael's, of w'ch for Rev. J. J. Enmegahbowh \$5.....	13 00
“ St. Peter's, of which from S. S. \$70.....	124 27		
<i>Augusta</i> —St. Andrew's.....	10 00	<i>New Haven</i> —St. Paul's S. S. Easter, for St.	
<i>Aurora</i> —St. Paul's.....	7 15	Mark's, Salt Lake. 452 65	
<i>Bainbridge</i> —St. Peter's.....	6 00	“ St. Paul's, F. H. B. 75 00	
<i>Baldwinsville</i> —Grace.....	6 76	“ Trinity Chapel..... 6 25	
<i>Big Flats</i> —St. John's.....	1 00		
<i>Binghamton</i> —Christ.....	32 78	<i>New London</i> —St. James, a mem- ber, Easter off'g. 10 00	
<i>Brownsville</i> —St. Paul's.....	51		
<i>Candor</i> —St. Mark's.....	1 45	<i>North Guilford</i> —St. John's S. S., towards Mem- orial Window	
<i>Cape Vincent</i> —St. John's.....	3 46	St. Mark's, Salt Lake. 10 00	
<i>Carthage</i> —Grace.....	3 85		
<i>Cazenovia</i> —St. Peter's.....	10 00	<i>North Haven</i> —St. John's, for Bp. Tuttle..... 47 27	
<i>Champion</i> —St. John's.....	1 15	<i>South Glastenbury</i> —St. Luke's.... 12 00	
<i>Cleveland</i> —St. James'.....	3 27	<i>Stamford</i> —St. John's Easter..... 50 00	
<i>Clinton</i> —St. James'.....	5 20		
<i>Constantia</i> —Trinity.....	80	<i>Watertown</i> —Christ, of which for Rev. J. J. Enmegahbowh \$15; for Bishop Clarkson \$10.50..... 25 50	
<i>Dexter</i> —All Saints'.....	1 20		
<i>Elmira</i> —Trinity.....	56 75	<i>West Haven</i> —Easter..... 10 05	
<i>Greene</i> —Zion.....	24 00		
<i>Holland Patent</i> —St. Paul's.....	5 00	<i>Westport</i> —Christ S. S. Easter, of which for Bp. Morris \$25..... 36 84	
<i>Ithaca</i> —St. John's, of which from S. S. for Bp. Tuttle \$15.80.....	70 01		
<i>Jordan</i> —Christ.....	9 05	<i>Wolcottville</i> —Trinity, Easter off', of which for Bp. Tuttle \$10..... 15 00	
“ of which from S. Graham for Bp. Tuttle \$20; Miss C. S. Graham \$2	22 00		
<i>Manlius</i> —Christ.....	4 35	<i>Woodbury</i> —St. Paul's, a S.S. class for Rev. J. J. Enmegahbowh..... 5 00 911 54	
<i>M' Lean</i> —Zion.....	1 00		
<i>New Berlin</i> —of which from St. Andrew's S. S. for Bp. Tuttle \$9.....	54 00		
<i>New Hartford</i> —St. Stephen's.....	7 54		
<i>Northville</i> —Calvary.....	9 50		
<i>Oneida</i> —St. John's.....	11 59		
<i>Oriskany</i> —St. Peter's.....	6 00		
<i>Oswego</i> —Christ, of which from S. S. for Bp. Tuttle \$42.36	76 81		
<i>Oxford</i> —St. Paul's.....	351 38		
<i>Paris Hill</i>	10 00		
<i>Pierrepont Manor</i> —Zion.....	22 02		
<i>Redwood</i> —St. Peter's.....	2 00		
<i>Rome</i> —Zion.....	18 27		
<i>Seneca Falls</i> —Trinity.....	38 80		
<i>Sherburne</i> —Christ.....	16 55		
<i>Skaneateles</i> —St. James'.....	17 37		
<i>Syracuse</i> —St. James'.....	41 20		
<i>Theresa</i> —St. James'.....	3 10		
<i>Utica</i> —Calvary.....	11 65		
“ Grace.....	122 23		
“ Trinity.....	17 50		
<i>Waterloo</i> —St. Paul's.....	61 40		
“ St. Paul's S. S. Christ- mas offering for Far- ibault.....	25 00		
<i>Watertown</i> —Grace.....	20 16		
“ Trinity S. S. of which for Bishop Tuttle \$19.31; Far- ibault \$19.30.....	53 73		
<i>Waterville</i> —Grace.....	6 16		
<i>Whitestown</i> —St. John's.....	3 10		
<i>Miscel</i> —Rev. W., of which for Bp. Randall \$1, Bp. Whip- ple \$1; Greece \$2.....	6 00		
“ X. Y. Z.....	5 00 1438 75		
 CONNECTICUT.			
<i>Birmingham</i> —T. G. B. for Rev. S. D. Hinman.....	5 00		
<i>Bridgeport</i> —St. Paul's, a lady, for Bp. Tuttle.....	10 00		
<i>East Haven</i> —Christ.....	15 20		
<i>Hartford</i> —Trinity, for scholarship at Salt Lake \$80, of which from M. L. G. \$40; for Rev. J. J. Enmegahbowh \$20.....	100 00		
<i>Litchfield</i> —St. Michael's, for Indi- ans.....	10 00		
<i>Milford</i> —St. Peter's S. S. classes of Mr. and Mrs. G. %... .	2 78		
 LOUISIANA.			
<i>New Iberia</i>		24 00	
<i>New Orleans</i> —Christ S. S., for In- dians in N. W.		10 00	
“ Girault's Parish S. School.....		19 77	53 77
 MARYLAND.			
<i>Baltimore</i> —Emmanuel S. S., for Salt Lake.....		25 00	
“ St. James', from Rev. E. C. M.		10 88	
“ Trinity		16 68	
“ A poor woman.....		2 00	
<i>Catonsville</i> —St. Timothy, for In- dians.....		2 50	
<i>Cecilton</i> —Rev. T. F. B.		20 00	

<i>Hagerstown</i> —St. John's, of which from S.S., \$27.27; for the Indians \$2.00.....	134 28	<i>New Rochelle</i> —Mrs. J. C. L. for Rev. J. J. Enmegahbowh.....	10 00
<i>Salisbury</i> —St. Peter's S. S., Easter off. of two little girls for Santee.....	1 50	" All Saints' S. School Easter.....	10 02
<i>Washington</i> —Friends $\frac{1}{2}$ " For Rev. Mr. Dorsey	287 50 31 00	" Grace, of which from F. and sister for Kemper Memorial \$200.....	220 00
		" Grace Chapel S.S., for scholarships at Salt Lake.....	40 00
		" Nativity Schools, for Rev. W. H. Washburn \$10; Nasheotah \$10.....	20 00
		" St. Ann's, a member for Mr. Hinman \$5; Salt Lake \$5.....	10 00
		" St. Michael's.....	11 90
		" St. Paul's, a working girl.....	2 00
		" St. Thomas', D. T. Hoag.....	75 00
		" St. Thomas' S. S., for Bp. Whipple.....	103 34
		" St. Thomas' S.S., Mrs A. Morgan's class.....	1 50
		" Trinity, Miss D.....	5 00
		" Trinity Chap'l, Young Laymen Miss'y Society.....	6 50
		" Transfiguration.....	12 50
		" M. C. J.....	25 00
		" I. S." monthly payment.....	5 00
		" Mrs. Rev. W. H. Wellman.....	3 00
		<i>Poughkeepsie</i> —Christ.....	12 00
		<i>West Farms</i> —Grace, for Bishop Tuttle.....	15 75
		<i>Yonkers</i> —St. Paul's, a member for Daily Bread \$10; Dr. Adam's House \$10; Texas \$5; Kemper Memorial \$15.....	40 00
		" Lenten Savings of two boys, for Santee.....	1 00 748 84
			NEVADA.
		<i>Virginia</i> —St. Paul's Easter.....	55 00 55 00
			NORTH CAROLINA.
		<i>Oxford</i> —Easter, Mrs. M.'s S. S. class \$1.17; Mamie and Nena 46 cts.....	1 63
		<i>Raleigh</i> —Christ.....	14 00
		<i>Wilmington</i> —St. John's, Good Friday collection..	21 16 36 79
			OHIO.
		<i>Akron</i> —St. Paul's S. S., of which for Bp. Tuttle \$9.47; Bp. Randall \$10; Bp. Clarkson's Indians \$10.....	29 47
		<i>Cincinnati</i> —Advent S. S.....	42 02
		<i>Toledo</i> —Trinity S. School, Easter, of which for scholarships at Salt Lake \$40; Nashotah \$40; Bp. Seabury Mission \$50.....	130 00
		<i>Zanesville</i> —St. James'.....	43 43 244 92
			OREGON.
		<i>Astoria</i> —Grace.....	10 00
		<i>Oregon City</i> —St. Paul's Easter....	10 50 20 50
			PENNSYLVANIA.
		<i>Birdsboro</i> —St. Michael's, M.J.B.B., for Neb. \$10; Santee \$10.....	20 00

Acknowledgments.

<i>Carlisle</i> —St John's, for Bishop Whipple.....	5 00	<i>Wickford</i> —St. Paul's, Easter, of which for Rev. Mr. Gillogly \$5.....	83 26	223 51
<i>Carbondale</i> —Trinity.....	10 00			
<i>Columbia</i> —St. Paul's S.S., for Bp. Morris.....	25 00			
<i>Franklin</i> —St. John's.....	10 00			
<i>Harrisburgh</i> —Easter, from John and Charles towards Memorial Window, Salt Lake.....	2 00			
<i>Muncy</i> —St. James', of which from a parishoner for the man who came near losing his horse \$5.....	15 25			
<i>Norristown</i> —St. John's, of which from S. S. for Rev. J. W. Cook's Indians \$27.25.....	82 25			
<i>Philadelphia</i> —Calvary, of which from some children \$3.17.....	41 92			
" Redeemer. Seaman's Mission.....	5 00			
" St. Luke's, G.P.M. Bp. Clarkson \$30; Bp. Tuttle \$35; Bp. Randall \$35.....	100 00			
" For Bp. Whipple \$1; for Bp. Clarkson \$1; for Bp. Tuttle \$1.....	4 00			
" (Germantown) Christ, for Santeetox 20 00				
" (Roxboro) Trinity. Christ, for Santeetox 15 00				
<i>Pottstown</i> —Mary Hobart's Mission box $\frac{1}{2}$	8 00			
" Easter offering for a little girl.....	1 00			
<i>Reading</i> —St. Barnabas, of which for Chippewas \$15.....	24 50			
<i>Sunbury</i> —St. Matthew's.....	12 50	401 42		
PITTSBURGH.				
<i>Butler</i> —St. Peter's.....	25 59			
<i>Meadville</i> —Christ, Easter, for Nashotah \$5; for Mr. Hinman \$5.....	20 00	45 59		
RHODE ISLAND.				
<i>Newport</i> —Trinity, a member, Easter offering.....	100 00			
<i>Pawtucket</i> —Trinity. Mrs. R. for Bp. Randall.....	5 00			
<i>Providence</i> —Grace, Mrs. E.....	10 00			
" Messiah.....	10 00			
" Mabel's Mission box.....	15 00			
Received for General Purposes.....			\$7,521 96	
Received for Special Purposes.....			2,845 03	
Total Receipts for the month.....			\$10,366 99	
Amount previously acknowledged.....			82,198 44	
Total Receipts since October 1st, 1870.....			\$92,565 43	

Mr. Charles Hudson, 650 Broadway, acknowledges to have received the following Contributions for Enmegahbowh's Mission:

Previously acknowledged.....	\$491 00	Mrs. C. E. Boardman.....	10 00
E. V. G.....	5 00	A member of St. John's Church, Elizabeth, N. J.....	250 00
Uri Gilbert.....	100 00	C. J. Carrington.....	5 00
Mrs. Lucy Hopkins.....	15 00	A friend.....	10 00
Dorcas Society of Church of Reformation, Brooklyn.....	12 00	A lady.....	5 00
Friends of Missions, New Haven.....	9 00	Mrs. Dr. How (New Brunswick), per Rev. Cornelius B. Smith.....	50 00
Jos. Boston.....	15 00	Three ladies, per Mrs. C. E. Boardman...	20 50
M. E. H. and E. J. H.....	10 00		
Mrs. G. W. Wright.....	10 00		
TOTAL.....			\$1,017 50

which amount has been forwarded to the Rev. D. B. Knickerbacker, Minneapolis, Minnesota, with instructions to apply it to the purchase of "ox-teams, ploughs, etc." for the Mission.

MISSIONARY MEETINGS.

THE DELEGATE MEETINGS OF THE BOARD OF MISSIONS, held in Washington, D. C., April 23d, 24th, 25th, 26th, and in Wilmington, Del., April 27th, were of a character to evoke thanksgiving to God, and inspire hope and courage. The welcome extended to the Delegates by Bishops Whittingham, Pinkney and Lee, and by the other Clergymen of both localities, was most cordial. The hospitality of the people was as warm and generous as it well could be. The Services were as largely attended as on any similar occasions, and the offerings were more than up to the average of past Delegate Meetings. It was felt by all that it was good to be there, because it was evident that the SPIRIT of GOD was present, enabling His servants to think good thoughts and speak good words—"thoughts that breathe and words that burn"—thoughts and words bearing on the worthiest and loftiest of all enterprises to which the powers of a redeemed manhood can be given, the strengthening and extending of the Kingdom of CHRIST in this wicked world.

It is sometimes said, that we have more good words than good deeds. It may be so; very likely it is. But there are clear indications—God be thanked for them—that the day of a proper correspondence in these things is drawing near; and our deep conviction is that such earnest, comprehensive and loving words as were uttered at the Missionary Meetings here referred to, cannot fail to hasten its approach. Good deeds, of course, as soon and as fast as the people of God can be moved to them; meantime, any quantity of good words which give hope and pledge of something better.

We feel certain that our readers will thank us for the opportunity we afford them of reading the following extracts from the clear and forcible Sermon, preached at the opening Service, in the Church of the Epiphany, Washington, by the Rev. W. R. Huntington, Rector of All Saints' Church, Worcester, Mass.

"CLEAR-HEADED, LARGE-HEARTED, and OPEN-HANDED CHURCHMANSHIP" is the kind we believe in. Let us have more of it.

PROV. IX : 1, 3. "Wisdom hath builded her house. She hath hewn out her seven pillars.
"She hath sent forth her maidens. She crieth upon the highest places of the city."

* * * Had all this been an intended prophecy of the Church of CHRIST, it could scarcely have been more striking. The House, the Feast, the Bread and Wine, the twofold invitation given, mediately by the Messengers, and immediately by Wisdom herself; an ardent lover of symbolism might well be pardoned for seeing in these a fore-

shadowed picture of "the things pertaining to the Kingdom." Indeed, had the words come down to us as having been spoken by the risen SAVIOUR during the Forty Days, they would have seemed quite as much in place in the last chapters of the Evangelists as they seem now, imbedded in the old book which treasures up the sayings of a lesser king.

But we are here to-night for a practical purpose, and we must not waste our time in tracing resemblances and justifying analogies. We are met to consult together for the interests of the Kingdom of God in this good land which He has given us; to speak to one another words of sympathy and help; to catch afresh the Missionary spirit, the baptism of the holy breath.

Two courses lie open to us, and the text gives us our choice between them.

We may linger about Wisdom's House, counting the pillars, admiring the workmanship, puzzling over the mosaics, gazing up into the vaulted roof, pitying those who are without. Or we may go forth with the messengers, mingle with the indifferent throng in the market-place, talk with the people face to face, and find out from personal intercourse why it is that so many of them turn a deaf ear to Wisdom's voice, and care nothing for her feast.

I choose this last method, knowing well that I shall have your sympathy in doing so. You are weary, we are all weary, of the old phrases of self-congratulation. We believe the Church of our affections to be the best and truest representative of Wisdom's House. We long to see the day when her generous roof shall cover millions who are now unsheltered and neglected. If we did not so believe, if we did not so aspire, we should not be gathered in council now. We are here because we love our Church, and because we would have others love it too. But shall we best compass this end by repeating monotonously and forever the thread-bare commonplaces in which we have been wont to proclaim our own excellencies? I suspect not. We may safely assume that the public are now tolerably well informed with regard to our "evangelic truth and apostolic order," our "*via media*," our "admirable liturgy," and our quotation from Vincentius. The question is, Why do not these precious possessions (and I would not for a moment be understood as casting a slur upon their preciousness), why do not these precious possessions exert a stronger attractive force upon the outer world? Why is it that this active, vigorous, inquiring people of America, quick enough at seeing their own interest in other matters, sweeps roughly past, leaving us to murmur our quiet protest in Wisdom's pillared House? We may reply that this is because truth is ever in a minority, and that the faithful Church must always be a little flock; but we shall find it hard to make this answer square with our theories of Catholicity, and although as a solution of the problem it may serve for a last resort, yet I suppose none of us desire to fall back upon it, unless we are compelled.

A better way to meet the question, will be to consider, soberly and honestly, what ought to be the characteristics of American Churchmanship, that is to say, in what temper and spirit and by what method ought we to labor in order to commend our cause to the judgment and affections of our fellow-countrymen.

In the endeavour to do this, I now ask your help.

First of all, then, let us say that American Churchmanship ought to be CLEAR-HEADED. We have to do with a people of lithe and active mind, a people who ask questions, a people very generally if not very thoroughly educated. Such a people demand of their religious teachers an intelligent comprehension of their mental needs and difficulties. They will not be put off with the dictum of authority, unless they are shown why the authority is an authority. Then they are as ready as any other people to submit. Along with this keen scent for truth, which is wholly creditable to them, our people have another mental characteristic not so healthy. I refer to our inborn

love of rhetorical display. We are dazzled and pleased by the flash of words, and sometimes our love of truth is over-borne by our love of talk. All the more needful is it on this account that our Churchmanship should keep itself *clear-headed*. The first of our national instincts is stronger and better-rooted than the second. In the end, the people will rally to the Church which gives them the clearest teaching and the soundest advice.

They will refuse to be cajoled by appeals to the sensuous imagination, whether those appeals come to them through the ear or through the eye. Neither inflamed rhetoric nor inflamed ritual will permanently captivate a nation, who, after all, love best "the honest beauty of the face of Truth."

Sooner or later, the really deep questions of the soul will re-assert their power among us. We shall cease to be vexed by discussions about vestments, and lights, and postures, and ends and sides of tables, and we shall find ourselves confronting the old problems of our genesis and destiny. Whence came we? Why are we here? What ought we to believe and do? Whither do we move? Are we American Churchmen prepared to grapple with these questions? If not, let us make ready, for they are close at hand.

Serious minds, all the world over, are agitated with regard to the first principles of faith. There is a feeling abroad that the doctrinal foundations of Christendom are out of course. Of the two remedies proposed, universal skepticism and Papal infallibility, neither one is felt to be safe or wholesome. We are reminded of our SAVIOUR's word of warning, uttered for those who should find themselves harassed by the perplexities of the last times—"If they shall say unto you, behold He is in the desert, go not forth; behold He is in the secret chambers, believe it not." Neither in the dreary wilderness of free thought, nor yet in the secret chambers of the Vatican, can men find their CHRIST. The true relief from the present distress is to be sought in a calm and just discrimination between what is absolutely essential and what is not absolutely essential to the integrity of the faith. This calls for a head both cool and clear. It is pre-eminently a moment for the Church to plant herself upon the rock-bed of that ancient creed which is the paraphrase of Peter's cry, "Thou art the CHRIST, the Son of the Living God." It is a mistake to suppose that the times will not tolerate dogma. Dogma is what we want. Saddened by the gloom of the dark and dreary day, it is not the pillar of cloud, it is the pillar of fire, we would have to guide our steps. But upon this we do insist, that our dogma shall be heaven-taught. The gold of revealed truth must be severed from the alloy of human opinion, before we can accept it as the current coin of the realm of God. The old theologies undertook to explain every thing in heaven and earth. This is why they are breaking down. They undertook too much. We are beginning to discover that our Heavenly FATHER has left a vast deal more unrevealed than He has chosen to reveal. He has lifted a corner of the dark curtain. Had He flashed the fulness of His glory on us, we could not have looked on it and lived. Knowing this, a clear-headed Churchmanship will aim to teach vigorously, distinctly, uncompromisingly, such dogmas as make the substance of the faith; and having done so, will then allow a large freedom to those speculative energies of the human mind, which are sure to mutiny, the moment they are needlessly repressed.

And now will you not go with me if I say that a second requisite of American Churchmanship is **LARGE-HEARTEDNESS**? Our object is to conciliate the affections, as well as to convince the understandings, of a great people. We cannot possibly do this, unless we bring into play a boundless power of sympathy. I do not mean compassion only, but sympathy in the fullest and strongest sense the word will bear, sympathy with the spirit of CHRIST whenever and wherever that spirit manifests itself, sympathy with the spirit of man, tempted, doubt-beset, conscience-stricken, sorrowful, as-

pirant. We aim to be the consolers of this divided Israel. May God make us ourselves the sons of consolation that we may the better do this thing. A sympathetic Church! What magnetism there is in the very name! Truly the essence of Catholicity is here. Our great peril as a Church is that of becoming the spiritual home of only one class of minds. Farewell to every faintest hope of achieving unity if we permit this to happen.

Everyone who reads, knows how easy it is, by confining the attention to books of the same general tone and character, to surround oneself with a sort of mental atmosphere which every day becomes more and more impervious to influences from without. Little by little we grow to forget that there are whole continents of thought and experience from which we have voluntarily, but most effectually, exiled ourselves. Now what may happen to a man may happen to a Church. We may become so absorbed in the study of our own traditions, we may so thoroughly Anglicanise all our thoughts and affections, as to unfit ourselves for that very work of reconciliation to which we so ardently aspire. One of the first qualifications of a mediator is that he shall have the power of understanding the feelings and motives, nay the very prejudices and misconceptions, of the parties between whom he mediates. To be an interpreter, one must be skilled in languages other than his own. No refutation of heresy ever converted the misunderstood heretic. No demonstration of the sin of schism ever brought back into the fold the unloved schismatic. If we would have our Church national, we must show that she is sympathetic. If we would vindicate our Catholicity, we must shun, most of all, that which enters into the very definition of a sect, one-sidedness.

Deep down underneath all our discussions about intercommunion, and the validity of orders, and historical continuity, there lies in the hearts of good men everywhere the conviction that love to the SAVIOUR is and must be the ultimate basis of unity. The collects for Good Friday rightly make the Cross the rallying point for the whole scattered family. Where CHRIST is loved, there of necessity must His grace be present. The fruits of the SPIRIT are among the notes of the Church. I do not mean by this that declamations about the excellence of Christian charity and the duty of all believers to love one another will ever avail to unify the Church, for I do not think it. Merely to write the words "Liberty, Equality, Fraternity" upon the walls of a city does not, as we know, insure the presence of those blessings there. The practical difficulties that lie in the way of the reunion of Christendom are neither few nor slight; and rhetoric, single-handed, never can remove them. But neither can logic, single-handed, set those difficulties aside. There is a world of truth in that quotation from St. Ambrose, which Dr. Newman has put upon the title-page of his *Grammar of Assent*: "Not by dint of logic has God been pleased to bring salvation to His people."

Love must be the major premise of our argument whenever this question of unity is discussed. Neither the clear head nor the large heart is by itself and alone sufficient for these things. But when the two join forces and work in unison, then, surely, there is hope. Pray we then most fervently that this may be. Let us be counted among those who look for the consolation of the Church, not among those who rejoice in every new sign of discord, not among those who covet the excitement which always accompanies secession, not among those who say, I am of Paul the Preacher, and I of Apollos the Scholar, and I of Cephas the ecclesiarch, not among those who mask a natural love of strife and contention under holy names, but among those who follow the things that make for peace. Perhaps the day of consolation is a distant day; perhaps the land of reconciliation is a far-off land. Be it so. None the less is a loving sympathy our duty. None the less ought we to watch and wait and pray.

O thou HOLY SPIRIT of our God, grant unto Thy Church in fuller measure the

beatific vision ! Give us faith to see the glory that is waiting to be unveiled ! Pour into our breasts such passionate devotion as many waters may not quench ! Fire us with the martyr-spirit which endures all things, because it all things hopes ! Show us, Thou Great Consoler, show us even now "the KING in His beauty," and may our eyes behold "the land which is very far off."

Thus much for the clear head and the large heart ; bear with me yet once more while I attempt to show how the Churchmanship which is to win America must have, besides these, the READY HAND. If our people believe in nothing else, they do believe in work. Even among those whose lives contradict their theories, it is a settled conviction that the Christian religion was never meant to be a religion of folded hands. The Scriptures begin with work, and end with work. The burden of their opening chapters is the work of Creation, the burden of their closing chapters the work of Redemption. More than this, we read that when the Son of Man took His journey into the far country, He was careful to give "to every man his work." The Church, therefore, as the representative of CHRIST on earth, is in duty bound to work.

Very likely some of us have heard the phrase, Church-work, criticised (perhaps have criticised it ourselves), on the score that it is wanting in spirituality, that it summons up to the mind a picture of dead, unloving routine. But we shall do well to be suspicious of a spirituality which aims to be more spiritual than the Scriptures. When the New Testament leads the way, we need not be afraid to follow. What CHRIST and His Apostles command, we need not hesitate to approve.

Whenever Church-work degenerates into a hard, cold, mechanical process that is gone through with from a reluctant sense of obligation, or from a desire to make a fair show in the Convention Journal, then, indeed, there is ground for criticism. No Church-work is worth anything at all that is not done "for JESUS' sake." To talk, or even think, about the Church as if it were a machine contrived and used for the purpose of turning out just so much work in the course of a month or a year, is a species of impiety. But, on the other hand, it is also a species of impiety, though of an opposite sort, to think or speak about the Church as if it were an association that existed solely for the purpose of cultivating religious emotions in the breasts of its own members, and were not also bound to seek and provide channels through which those emotions may move out to accomplish something for the good of man. The Church was meant to be a great benevolent society, the great benevolent society. Whenever she forgets this, whenever she suffers herself to lapse into idleness and self-indulgence, then is the heart of CHRIST our SAVIOUR grieved, then is the tone of all surrounding social life lowered in proportion, then are the sneers of unbelieving men who hate the Church, redoubled and in a manner justified.

The Church as the Body of CHRIST must have exercise as well as food in order to healthy life. The strong meat of Christian doctrine is her food. The truth of GOD taken up and assimilated and drawn into the very heart's blood, becomes the flesh and bone and muscle of character. But this is not enough. The food will not nourish as it ought, unless the body puts forth energy and strength. This is the meaning of Church-work. "Heal the sick, cleanse the lepers, raise the dead, cast out devils." Think you that command was given to the Twelve alone ? In one sense, yes; but in another and most important sense, no.

The Church stands charged to the end of time with the duty of caring for those who need her care. The miracle-working power is vouchsafed to her when the LORD wills, and only then ; but acts of mercy are her daily exercise. The sick, the poor, the friendless, the orphaned, the forsaken,—all these are given into her guardianship, and when her hand draws back from serving them and her foot is slow in seeking them,

then comes the punishment back upon herself, and the whole body faints and sickens because God's law of health has not been kept.

And cannot any one whose eyes are open, see plainly enough that this is the trouble with the Church to-day? What is the popular conception of the Church's functions, as drawn from experience and observation? Ask nine out of every ten people whom you meet, the question, "What is the Church of CHRIST?" and see whether the answer, when stripped of all embellishments, be not substantially this, that the Church is an association of religious people who hold to certain opinions, and who meet together at regular intervals to listen to prayers, hymns and sermons. Not that the popular definition of the Christian religion would not be something broader and richer than this, for I have already admitted that the people expect of Christians, as Christians, work. But by some melancholy misunderstanding, it has come to pass that people nowadays draw a distinction between the Church and Christianity, and think much better things of the latter than of the former. Hence such wretchedly inadequate definitions of the Church's functions as that which I have described—not a word in it about the active duties of the Church, not a word about clothing the naked, feeding the hungry, visiting the sick and in prison. Oh, no; these are things which our religion inculcates, to be sure: but then they are provided for by the city governments and the benevolent societies and the secular fraternities and orders and brotherhoods, and the like. Such things are not the business of the Church. Not the business of the Church! Such things not the business of the Church!! Then perish the Church, say I, if such things be not her business!

A more generous, and because more generous, a truer, definition of the Church would make it mean a household whose work on earth is all beneficence. Membership in such a household must mean something more than assent to the Creed, something more than the due observance of sacramental rites, something more than vivid experiences of religious feeling; it must signify willingness to suffer, willingness to give alms, willingness to make real sacrifices for the Church's sake, willingness to carry crosses that are crosses indeed, willingness to put the interests of the Church before all other social interests whatever, not third, or fourth, or fifth in the list of things that occupy our thoughts and task our energies. In one word, what is needed is the ready hand.

Clear-headed, large-hearted, ready-handed—it is easy to compound your adjectives and easy to apply them; but, brethren, if our Churchmanship could only deserve, as well as claim, these epithets, America might yet be ours.

We come back after our journeyings to the quiet shelter of Wisdom's House. We have been traversing with her and with her maidens the streets of the city, questioning the passers-by, inviting criticism, soliciting reproof. And now we sit within the seven pillars, pondering results.

Why was the House built, if not that this restless, bustling, unsatisfactory throng might find in it the repose and refreshment they so sorely need? Assuredly it was meant for them. Assuredly we are of all men the most selfish, if, from fear of compromising our dignity or endangering our refinement, we are content to have only a few cross the threshold and share the feast. God save us from the sins of indolence and unconcern. God keep far from our lips those impious words, "this people who knoweth not the law is cursed." God help us stewards of His mysteries so to present and so to represent the Church, that in the end Wisdom, to whom the House belongs, may be justified of all her children.

S P E C I A L N O T I C E .

BRETHREN OF THE CLERGY AND OF THE LAITY are earnestly requested to inquire concerning WILLS admitted to probate in their several parishes, in all cases where they have reason to suppose that property has been left by legacy or bequest to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, and to communicate the facts without delay to the Secretaries.

Information has recently been received at these Rooms, through parties from whom we had no right to look for it—that Wills, admitted to probate four or five years ago in a single County in this State, provide for legacies to the amount of Six Thousand Dollars, concerning which no previous advice had come to hand.

MISSION ROOMS, 22 AND 23 BIBLE HOUSE, }
April, 1870.

Foreign Missions OF THE Protestant Episcopal Church.

JUNE, 1871.

HOW DID THE INDEBTEDNESS OF THE CHINA MISSION ARISE? WHY WAS IT PERMITTED?

THE spirit of the responses which have been made to the Special Appeal sent forth in Passion Week, in behalf of the suffering servants of the Church in China, has been very hearty, and full of sympathy; and, though the responses have not been as numerous and the aggregate amount of special offerings has not reached as high a figure as we earnestly desired, we feel that we have great cause for encouragement, and are very happy to announce, as our friends everywhere will be to hear, that, in the belief that the Church will supply the funds, credits have been sent to China which will meet all the present needs of the Missionaries, and relieve them from embarrassment.

The questions have been asked by some of our friends, “How did the debt which has burdened the China Mission arise?” and “Why was it permitted?”

The current indebtedness has been accumulating for the last three years. It has not arisen from any extravagance on the part of the Missionary Bishop, nor from his having expended in any year more than he was given to understand that he would receive. The source of the debt has been the inability of the Foreign Committee to forward the full amount of the appropriation promised to the Bishop.

And this inability has arisen from the inadequacy and fluctuations of

the contributions of the Churches. A table of receipts for five years past will show under what uncertainties the work has been carried on :

1866.....	\$71,626
1867.....	81,352
1868.....	63,369
1869.....	88,341
1870.....	80,668

It will be observed that, in the year 1867, the receipts were \$81,352—an increase of nearly \$10,000 upon the receipts of the previous year. The Board of Missions, at its meeting in 1867, encouraged by this increase, and pressed by the necessity of the work, resolved that \$120,000 ought to be raised in 1868. The Foreign Committee were cheered, and felt that there was every incentive to enlarge the proportions of their work, when, to their dismay, the contributions in 1868, instead of increasing to \$120,000, or even keeping up to the figure of 1867, amounted to only \$63,369—a falling off of nearly \$20,000.

Now, "Retrenchment" was the cry, though retrenchment when time, money and hard labor have been spent in laying foundations, securing Missionaries, and fitting them for their peculiar work, is not very easy. The returns of 1869, however, led the Committee to hope that they would yet be able to weather the gale. The receipts ran up to \$88,341. As it turned out, their hopes were only raised to be dashed, for in 1870 the receipts fell off again about \$8,000.

The effect of such fluctuations upon a work which has, from the necessity of the case, to be laid out a year in advance, can easily be imagined.

And this statement in itself is a sufficient answer to the questions which have been put, and ought to have been put : "How did the current debt on the China Mission arise?" "Why was it permitted?"

Much as the incurring of indebtedness is to be deplored, there seems, in the present condition of the Church, no effectual way to prevent it. Only failure has thus far attended every effort in that behalf. Some years ago, the Foreign Committee made a move in this direction, and sent a circular-letter to the Rectors, asking them for at least an approximate statement of what the Foreign Work might expect from their respective Parishes during the following year. But answers were returned by only about one-eighth of the Rectors, and of those who responded many stated that there were so many contingencies surrounding their collections that it was impossible to make even an approximation to what they would be.

But while a perfect guard against indebtedness does not seem to be at hand, the evil would be much diminished if ALL THE RECTORS AND CONGREGATIONS OF THE CHURCH WOULD TAKE THE FOREIGN WORK TO THEIR HEARTS, AND IF THE PARISH AUTHORITIES WOULD COME TO FEEL THAT THEY ARE UNDER A MORAL OBLIGATION TO CONTRIBUTE REGULARLY TO IT, AND THAT IT IS A WRONG WHEN THEIR ANNUAL CONTRIBUTIONS TO IT ARE, WITHOUT MOST URGENT CAUSE, EITHER OMITTED OR LARGEY DIMINISHED. At present, there seems to be in many quarters no conscience whatsoever in regard to this matter, and Parishes will diminish their contributions \$500, and even utterly fail the work, without any compunction.

FOREIGN MISSIONARY BOXES.

All holders of the MISSIONARY BOXES OF THE FOREIGN COMMITTEE are requested to make their returns to the SECRETARY AT 23 BIBLE HOUSE, (and not to the Treasurer,) in order that there may be prompt acknowledgment of the receipt of the same, and no delay in the forwarding of Cards of Membership.

Complete returns for the Easter opening are earnestly requested from all who have thus far failed to make them.

It is purposed to publish in the *July Number of the Carrier Dove*, full particulars of all receipts from Christmas to Easter, 1871.

AN OLD ERROR REVIVED BY A FAMOUS EXPLORER.

LORD MACAULEY simply gave the verdict of all history when he said, in the House of Commons, that "He that would do anything to subvert or injure Christianity is guilty of high treason against the civilization of mankind." Christianity has ever been the forerunner of civilization, and there can be no *true* civilization without it.

And yet, contrary to this verdict of history, the famous Sir Samuel Baker, in the introduction to his interesting work on his exploration of the sources of the Nile, says: "The philanthropist and the Missionary will expend their noble energies in vain in struggling against the obtuseness of savage hordes, until the first steps towards their gradual enlightenment shall have been taken by commerce. The savage must learn to want. He must learn to be ambitious, and to covet more than

the mere animal necessities of food and drink. This can alone be taught by a communication with civilized beings. The sight of men well clothed will induce the naked savages to covet clothing, and will create a want. The supply of this demand will be the first step towards commerce."

A THOUGHTLESS STATEMENT.

Sir Samuel Baker's travels^s and explorations have been in that part of Africa where there are few or no Missionary stations, and we must suppose that he knows very little about Missions, or he could hardly have written the above paragraph. A little thought, even, should induce a re-writing of it; for cannot this famous explorer and brilliant writer see that a Missionary can create a want as well as a trader? Is not the presence of Missionaries "communication with civilized beings," or are Missionaries to be considered less civilized than traders? Is not the sight of such men as Bishop Payne, Albert Bushnell and Robert Moffatt the sight of men well clothed? Is not the opening of schools by the Missionaries, to which nude children are not admitted, an effective means to induce the naked savages to covet clothing?

THE FIRST STEP TOWARDS CIVILIZATION.

We agree with this traveler that the first step towards civilization is to introduce garments, but who do this so effectually as the Missionaries? And who among the natives are better clothed—they who are connected with the Mission station, or those who are connected with a trading post?

Not long since, we published an appeal from the Rev. Mr. Auer, of our African Mission, for garments wherewith to clothe the numerous nude children who desire to come to the various schools; and to almost all Mission stations in Africa there are being constantly sent boxes of garments wherewith to clothe adults as well as children.

A FORCIBLE ILLUSTRATION.

Take the following from the letter of the Missionary in Southeastern Africa as an illustration of what is going on at all Mission stations established among nude and semi-nude tribes:

"The opening day of a new school in Lulu-land is a day to be noted. The children come of all ages, from the baby who is carried on its sister's back to the boy of twelve or over, and all come naked. Garments are furnished as fast as they arrive, for in Lulu-land, as elsewhere among the heathen, dress is not only a civilizer, but, indirectly, a means of grace.

When a Lulu man shows a desire for garments, it is right to entertain high hopes for him. ‘Will he come out, do right, and wear clothes?’ is the anxious question concerning a convert. The Christian Lulus are known at sight, because they are clad, and thus clothes are a type of all good. Therefore it is an important portion of the education of the little natives to introduce them to garments, which is their first step towards civilization.”

A REMARKABLE CONTRAST.

And as we are speaking of Lulu-land we may as well refer to the great change wrought by the labors of the American Missionaries in certain parts of that country. In a work published by one of the members of the Mission it is stated that,

“Instead of the shameful, yet shameless, state of nudity in which the wild heathen live, if we go on the Sabbath to several of the larger stations, we shall find congregations varying from one hundred to three hundred, three-fourths of whom are respectably and becomingly clad in European apparel, and worshipping in brick churches, built mainly at the expense of these Christian converts, and in some cases, indeed, by their own hands. Instead of the little grass huts, and the rude and barbarous articles of furniture already described, several of the Christian Zulus live in comfortable brick houses, and most of them have dwellings of European construction, furnished more and more largely, as their means increase, with tables, chairs, bedsteads, boxes for their clothing, crockery, knives, forks, spoons, and various articles of European and American manufacture. It should be known, moreover, that the plow is a wonderful auxiliary of the Gospel in the matter of civilizing a savage people. About one hundred good Yankee plows are used by the members of our different stations, and every year hundreds of acres are cultivated therewith, to the great gratification and relief of the women. The Christians are also getting axes, hatchets, spades, saws, augers and planes; and they are continually advancing in their ability and skill to use such tools.”

CHRISTIAN VILLAGES CONNECTED WITH OUR OWN MISSION.

And what has taken place among the Zulus, has resulted, to a greater or less extent, at all Mission stations. Connected with our own Mission in Africa, there are two Christian villages, one at Cavalla, the other at Hoffman Station. The dwellers in these villages are converted *natives*, who are properly clothed, and who dwell in houses which form a considerable contrast to the native huts. “The contrast,” says one of our missionaries, “is very great between the heathen towns and the Christian villages. *There*, murder and revenge rule, the devil is served, and not God. *Here*, peace, godliness and industry prevail, the Sabbath is observed

and if you make a visit on Saturday, you will find all very busy making preparation for the LORD'S Day,—the floors of their houses nicely swept, the wood neatly piled, the dishes and utensils for cooking hung around the walls, the rice needed for the next day beaten and laid by, the palm-nuts gathered, and no work left for Sunday."

If Sir Samuel Baker had visited the Mission stations in Africa, and personally examined the results of Missionary labor, he would have seen that the Missionaries do *not* "expend their noble energies in vain;" and he would also have had abundant evidence that *they* are the most effective of all promoters of civilization.

CHRISTIAN MERCHANTS SHOULD BE LIBERAL SUPPORTERS OF FOREIGN MISSIONS.

As there are no persons at home who are better able to give largely to the support of Foreign Missions than Christian merchants, so there are none who should be more willing to do so, as they above all others are pecuniarily benefited by the success of Missions. It has been sometimes questioned whether commercial intercourse of nominally Christian with pagan nations has been, upon the whole, a hindrance or a help to Missionary enterprise, as so much of it has been in the hands of men who are no honor to the Christian name, and who with useful or harmless articles, have also taken intoxicating drinks and opium to the natives. There can be no question, however, of the fact that the presence of Missionaries in foreign lands is an immense aid to lawful and honorable commerce, in a great variety of ways. We propose to give some proofs of these many benefits, in the hope that some of our Christian merchants may be led to make larger contributions to that cause by which they are so greatly benefited.

And first we would call attention to the fact that, not many years ago, the encountering of wild savages and cannibals was a thing more dreaded by mariners than were the waves and storms of the ocean. Our vessels went to Africa and to the many heathen islands of the Pacific, and the perils of our commerce there, in property and in life, were so great as to largely affect the item of insurance even; and well it might, for the massacre of ships' crews and the destruction of the vessels by the heathen natives were common occurrences, as indeed they still are in those islands

and countries which are yet unoccupied by Missionaries. Within two or three years past, such massacres have taken place at two of the Pacific islands, and on the coast of Corea.

The great French navigator, La Perouse, visited the Navigators' Islands in 1787, and after the massacre of one of his officers and ten of his men, he writes as follows:—

“I willingly abandon to others, the care of writing the uninteresting history of such barbarous nations. A stay of twenty-four hours and the relation of our misfortunes, suffice to show their atrocious manners and their arts, as well as the productions of one of the finest countries in the universe.”

Many other navigators who have visited the South Sea Islands in the interests of science or commerce, have, after enduring similar treatment, written in a similar way.

But how different is the case now! Take those Navigators' Islands, for instance. The people on the various islands of this group have been in great part, Christianized, and instead of being naked savages, they are decently habited and civilized people. In order to clothe themselves like other Christian people, they purchase foreign garments, or the material for making them, to the amount of two hundred and fifty thousand dollars annually; and this amount of drapery goods represents, probably, five hundred thousand dollars worth of the produce of native industry exported in return; and this, be it remembered, is but one item of the extensive commerce which has arisen. Now for the large profits which the merchants residing there and at home, make on goods imported and exported, they are indebted almost entirely to the Missionaries; for, before the latter went there, merchants could not only not take up their abode on the islands, but they scarcely dared to set foot on them. And what has taken place at this group, has also resulted at three hundred other islands which have been Christianized.

“A cotton planter” in Fiji, for instance, writes as follows to the *London Times*:—

“When I first went to Fiji, I confess I was prejudiced against Missionaries and their work; but I soon altered my opinion, and I now think it would be hard to say too much in favor of some of those who are laboring in Fiji. To judge of them correctly, one must be on the spot. It is owing to the Missionaries' labor alone, that the white man has a safe footing on these islands for trade or any enterprise.”

It is not so much, however, our intention at present, to speak of the pecuniary profits of merchants, resulting from Missionary labor, as to show that places once very hazardous to visit, are now perfectly safe. The three hundred islands to which we refer, are not only as safe as any place at home, but their once savage inhabitants, now treat the foreign shipwrecked mariners who are cast upon their shores, with the utmost kindness and hospitality. We could give many illustrations of this kindness, some of which we will present in another article.

FACILITIES FOR PROPAGATING THE GOSPEL IN CHINA.

It was the somewhat singular prayer of Dr. Morrison, when he was a young man, that God would lead him to the most difficult Mission field and to that one to which others were indisposed to go. In answer to this prayer he was led to China, and he became the father of Protestant Missions in that empire. He *did* find a difficult field, and it is still a hard one; though there are many facilities for the evangelization of China which are, in a measure, an offset against the obstacles.

We give below a statement of a Missionary in China concerning some circumstances which may be classed as favorable to the propagation of the Gospel. It is necessary to remark, however, that there are very few water-ways in the *north* of China, and that *there* traveling is tiresome work enough, it being on bad roads, in springless carts, and extraordinary wheelbarrows, as the Rev. Mr. Williamson, the most recent traveler there, asserts.

There are no Railroads, and except in the north of China, no wheel carriages nor carriage roads; yet the facilities for traveling by water, no doubt, are more complete than those of any other country. In addition to the numerous rivers and their tributaries, there are countless canals, forming a complete net-work of water communication over all the plains of the country. The Missionary has but to step into a boat, taking with him his assistant, books, food, bed, and by a quiet and easy mode of conveyance, is soon at any part of the field that he wishes to visit. The clanship of families, and the custom of living congregated together in villages and cities, will also facilitate the spread of the Gospel. The eminently social habits of the people will contribute to the same end, since what one person learns he soon communicates to others. The settled habits of the people constitute another circumstance far more favorable to their evan-

gelization than if they were roving, fickle, warlike tribes, often changing their location.*

Another advantage is the universality of the written language. Though the spoken dialects are numerous and very diverse, the written or book language is the same throughout the empire; so that the Scriptures, or other books and tracts, when once printed at any station, may be circulated everywhere, requiring no revision though carried to the most distant parts of the land, and even to bordering countries. Closely connected with the above, is the advantage of the same views, objections, and characteristics to be met with in one locality, existing substantially the same throughout the empire; so that the same arguments found best adapted to combat false doctrines, meet objections, and convince of the truth of Christianity, in one place, would be found equally useful in other parts of the empire. Again, the intelligence of the people upon moral subjects, as compared with more barbarous nations, constitutes a stepping-stone to their more ready acquaintance with the precepts of Christianity, and when converted, to their more rapid religious progress. Moreover, their religious instincts are on the side of Christianity, which is an important circumstance in favor of its reception. They feel themselves in some way amenable to a Power higher not only than men, but also gods; something within them points to a future existence and future retributions, and they feel the need of some sure directory in all these matters, and some means by which their sense of guilt may be removed, and they may attain a happy state of future existence. The adaptation of Christianity to meet these spiritual wants and religious aspirations of the soul, gives it important vantage ground and does not fail to commend it powerfully to the minds of even the heathen.

CHINA.

FROM REV. S. R. J. HOYT.

WU CHANG, CHINA, *March 6th, 1871.*

THE TIEN-TSIN MASSACRE.

REV. AND DEAR BROTHER: After reading in our Church and secular papers, the letters and extracts from China, with the tragedy of "Tien-Tsin" as their theme, we can the more easily understand why so many expressions of anxiety are found in our letters from friends. Some seem to picture us in the midst of blood and ruin, with tramp of soldiery on every side, and the shrieks of martyrs piercing the air. Yet it is a fact that the holy Lenten season finds us, as the old year left us, and the new year greeted us, in undisturbed quiet. The usual routine of work is performed. Schools are in operation, chapels are daily open to the passing thousands, the sick are comforted, the poor cared for, and dying souls

are brought to a knowledge of the Great Physician, of their immortality, of their Saviour's love, of a heavenly home.

ITS EFFECT UPON MISSION WORK.

It was, perhaps, unavoidable, that the first impressions with regard to the fearful affray, that at the time, froze our blood, should be sent home. One is apt, however, at such a moment, to write as he would not after becoming calm, and to give an over-drawn picture of the state of affairs.

Time does not diminish aught from the horrors of the massacre, nor of the evil effects upon the work at and about "Tien-Tsin;" but it does prove many fears unfounded, and many conjectures as to the extent of the evil throughout the empire, unfulfilled.

Every Mission represented in this Province, six hundred miles inland, is working on as heretofore. And as for our own Mission, never before has God so blessed our labors, and given us increase.

To have the old sounds of alarm echoed back in a confusion of tongues, from the heights and shores of our own dear land, after six months of silence, warns us that we cannot be too cautious how we write.

How *very* wide is that great Pacific, which lies between the Church at home and this far advanced videt post! I have been particularly impressed by this fact of late. Two circumstances have combined to make this distance more appreciable.

THE TEMPEST AT THE SANTEE (INDIAN) MISSION, AND HOW THE CHURCH MET THE DISASTER.

We read, not long since, with deep regret, of the tempest, that in a moment laid in ruins the beautiful property at the Santee Agency. Our last papers taught us that while we were *reading*, the *hammer* was ringing; while we were *lamenting*, the *work was going on*. A new interest had run to the rescue, a new zeal had come forward. The ruins are cleared away! The hymn is resumed where broken off, and the *whole Church* joins in the Doxology!

Noble, glorious consummation!

This circumstance, and the time taken for the story of our own trials returning to us, make us feel very far away from home.

THE TEMPEST OF PERSECUTION IN THE CHINESE MISSION, AND HOW THE CHURCH MET IT.

I mention these things, however, because I am somewhat perplexed. I cannot decide whether it is farther from China to the United States, than from the United States to China, or that the Church puts one calamity in contrast with the other.

Our Mission is, you know, very intimately connected with that to the Santees. We are children of the same mother.

How strange it is then, that while the story of our affliction which

went home, so resembles that of our sister—its effect upon our mother is so very different !

The tempest that swept down upon us from “Tien-Tsin,” sowed consternation broadcast over our fields, calling for all of the Missionary’s faith in God, and reliance upon His infinite wisdom and mercy. Like a hurricane it passed. But while you were reading of our losses and deplored our affliction—the *work was going on*. So far as the means are in our possession, we are repairing every breach and pushing forward the Building of which CHRIST is chief Corner-stone. But where is any new interest on the part of the Church at home? We are too far removed to have seen it as yet.

Is it a hard saying that the Missionary work in China has more to fear from the want of interest taken by the Church, than from the violence of heathen enmity ? It is the truth.

We are gathering in encouraging harvests from the soil we are able to till ; but are not permitted to go forward and engage the fields that are offered to us. We are not able to keep pace with our opportunities. For we are too poor to buy ; too poor to rent ; too poor to pay out of the Mission treasury for the least expensive branch of our work. Did not a kind Providence afford us other resources than the Church affords us, the work at this point would be obliged to cease. But that must never be the case. It does seem that this is too late a day for Churchmen to stop to discuss the advisability of supporting a Mission in China.

Now is just the time when the whole Church should unite in sustaining this too long, too much neglected part of her work. We have just means enough to keep us here, and not anything left to expend upon our work. The field is white for the harvest, and it cannot be harvested if we are not here ; and yet being on the spot, we cannot do the work without the means.

A DELIGHTFUL SERVICE.

We had a most delightful Service at the time of opening the “Chapel of the Nativity,” just built by means of the generous donations of native Christians and a few foreigners.

Mr. Hohing brought his school (his school of *singers*) over with him, and to these lads, with the larger boys from our own school, were given the front seats—next to them were eight or ten *women*—the men occupying the back slips. A hundred and twenty or thirty were present, filling the little Chapel to its utmost capacity.

So difficult a matter is it to have any interview with the women of China, and in particular to get them to appear in a congregation of men, that it was a cheering sight to behold so goodly a number present. But more cheering still was it, to see four of these women go forward, with six men, to the baptismal font, to be signed with the sign of the Cross

We have now, *families* of Christians. We have the household of the teacher, "Yu," the family of the carpenter, "Kiang," and of the tailor, "Yuen."

May God abide with them all! May His Holy Spirit come upon this people; His Light shine upon the dark places of this benighted land!

With my best respects, Rev. Brother, to yourself, as our new Secretary, and my kindest regards to Dr. Denison, who has so long and so faithfully filled the office. I remain

Your Brother in CHRIST.

DEATH OF A NATIVE CATECHIST AND CANDIDATE FOR ORDERS.

WE copy the following from the April number of the *West African Record*, published in our Mission at Cavalla:

DIED, at Cavalla, March 9, JOSEPH STIMPSON, aged twenty-four.

Mr. Stimpson was the son of a Christian. He had been brought up at Cavalla (a short time at Rocktown), and during his stay at the Hoffman Institute he became a candidate for the ministry. In August last, he commenced direct Missionary work at Gideyatabo, on the Cavalla River. He worked diligently and faithfully. About twenty boys and young men learned to read and write; most of them had commenced to pray to JESUS, and one young man became candidate for baptism.

On March 2d, he was brought here, sick with acute dysentery, which ended his earthly life on the tenth day. He died, in childlike trust in the grace of God, in CHRIST JESUS.

His departure is a great loss to our Mission. Not only did he promise to become a useful Missionary to his people, but he was already an efficient teacher. And our force of faithful and useful men is small. But God's will be done. He will help Africa in good time.

While heathen people set up a wailing of despair at his grave, the Christians sang with a loud voice: "Glory be to God on high, on earth peace, good-will to men."

PRESENT MISSIONARY SPIRIT IN THE RUSSO-GREEK CHURCH.

THE Rev. Mr. Williamson, an agent in China of the National Bible Society of Scotland, has recently traveled very extensively in the northern provinces of China, and also in Manchuria and Mongolia, and in two volumes which have lately appeared, he tells us a good deal that was before unknown about these northern districts. The following is his

testimony concerning the Missionary efforts there and elsewhere of the Russo-Greek Church :

"The Greek Church, under the patronage of the Russian Government, has, of late, manifested a deep interest in the spiritual welfare of the Mongols. They have established Missions in several important localities, and are carrying them on with zeal and intelligence; and what is most satisfactory, the views of Divine truth held by the present heads of that Church are clear. Mr. Edkins, of Pekin, had lately the pleasure of perusing a recent charge issued by the Bishop of Transbaikal, and he assured me that it was worthy of being set beside many of the charges of modern Missionary Bishops. The worship of Mary and the saints was alluded to, but, in a great measure, ignored, and CHRIST JESUS was set forth as the great Mediator between God and man. And as another proof of the changed character of the hierarchy of the Greek Church in this quarter of the world, I may mention that they now use that translation of the Scriptures in the Mongolian language, which was made by Messrs. Swan and Stallybrass, of the London Missionary Society, and also the school-books prepared by them previous to expulsion. Two large cases of these Scriptures have been lately purchased by the Russians from the British and Foreign Bible Society, and forwarded to the Buriats *via* Pekin. Nor is this all. They have been purchasing Scriptures and portions of Scripture in the Manchu language, for the use of Manchu tribes on the Amoor, and have recently completed a translation of the New Testament in Chinese, for the use of their converts among that people, and for Evangelical work among the Chinese generally. But perhaps the most astonishing fact of all is that which the Archimandrite at Pekin told me two years ago, that they had now established Missions all throughout Siberia, and had Missionaries in all the important centres, such as they are, on the north of the Amoor, and on the remotest confines of Asia, both on the north and East. I know from other sources that the settlements on the Amoor and the channel of Tartary have each a Priest. To avoid giving false impressions, I may say that these men are not to be compared, in point of intelligence, culture or character, to Protestant Missionaries; but it is a matter of no small joy to know that the great fundamental truths of our faith are now being disseminated in these inhospitable and remote parts of the world, in many cases by men of piety and devotion. This is the more gratifying from the fact that the Russian Government still continues intolerant of all but its own Church, and will not permit Missionaries of other communions to proceed to Russian territories. Few places now remain unvisited by the messengers of the Gospel. Here, in the presence of a most formidable and hostile government, when we had little expectation of ever being able to carry the message of salvation, God raises up men and uses the truth, though in a measure darkened by superstition, to convert a people to

Himself. We cannot despair of the ultimate triumph of Christianity, when we find that within the limits of the Russian Empire itself, and with the full sanction of the Government, Russians are preaching the Gospel in the remotest and most inaccessible parts of the world."

MISCELLANY.

THE GREATNESS OF CHINA.—A recent number of one of the Reviews contains an article on "The Greatness of China," and which, though containing some exaggerated statements, is in the main, reliable. The following, on the greatness of the discoveries of China, we extract from the article:—

"Her discoveries are the fruits of her genius, science, and investigation. Secluded from the world she studied them out alone. Printing, gunpowder, the mariner's compass, porcelain, the making of paper, india-ink to stamp it—such discoveries would make any nation proud, and immortalize any people. Printing on wooden blocks she invented in the year 177 of the Christian era; we invented printing in 1450. In the Eighth Century she had fifty-three thousand old, and twenty-eight thousand new works in her public library. The mariner's compass, without which America could not have been discovered, or our nation have any existence, we owe to China. A people making such great and useful discoveries so early, must be a great and interesting people.

She is also great in her manufactories. Her silk fabrics she invented as original, and in beauty, durability, and excellence they cannot be equalled or surpassed. Hundreds of years later they were made in France and Italy, but these cannot compare with those of China. The Queen's diamond must be cut in Holland, and yet the art was well known in China for centuries. Their tissue paper, out of rice, cannot be made by us, and no substitute for india-ink has been discovered. Untaught and alone they studied these out. Except the steam-engine and electric telegraph, there is no great invention they did not originate.

GIVING LIKE A PRINCE.—I knew a rich merchant in Petersburgh, Russia, who, at his own cost, supported a number of native Missionaries in India, and gave like a prince to the cause of God at home. I asked him, one day, how he could do it? He replied: "When I served the devil, I did it on a large scale and at princely expense; and when by His grace, God called me out of darkness, I resolved CHRIST should have more than the devil had had. But how I can give so much, you must ask of God, who enables me to give it. At my conversion I told the LORD His cause should have a part of all that my business brought me; and every year since I made Him that promise, it has brought me in about double that it

did the year before, so that I can and do double my gifts to His cause." *Christian World.*

THE NUMBER OF MISSIONARIES FIFTY YEARS AGO, AND THE NUMBER NOW.—We have lying before us a volume of the "Missionary Register" for the year 1820. We find in it calculations which precisely answer our purpose. It is there stated that in that year, 357 Missionaries had been sent out by the Christians of Europe and America to preach the Gospel to the heathen, and that they had been distributed in the following proportions:—

Asia	102
Africa	61
America	194

Now there is a total of 1949 Missionaries distributed as follows—

Asia	837
Africa	410
America, including the Pacific Islands, and West Indies	652.

If to this be added the results of this initiative agency, the native Churches which have been raised up in Asia, Africa, and America, the native pastors and teachers, 11,000 in number, who once formed a portion of the mass over which the god of this world rules, now freed from his yoke, and serving under the standard of Him to whom they owe their liberation, may we not say, "The LORD hath done great things for us, whereof we are glad"? "Thou, O God, hast of Thy goodness prepared for the poor. The LORD gave the word: great was the company of those that published it."—*Church Missionary Intelligencer.*

A SERIOUS ALTERATION OF THE POSITION OF MISSIONARIES.—The Rev. W. R. Russel, of the English Church Mission at Ningpo, writes:—

"In this district, thank GOD, we are once more in the enjoyment of perfect quiet, and are prosecuting our work as usual amongst the people. Still there is evidently a very uneasy feeling abroad, which makes us feel that at any moment we might be again involved in trouble and confusion.

"And what increases much our anxiety, especially as regards our friends and work in the interior, is a despatch which has been lately forwarded from Pekin by Mr. Wade to all the Consuls in China for the information of British Missionaries; in which it is stated very distinctly that we have no treaty right of residence whatever beyond the Treaty Ports; and that if we do venture beyond them we do so entirely at our own risk and hazard, and cannot expect any help from our own Government. Now, if this be the real state of the case, which we did not understand before, though I trust none of us would shrink from any risk to which it was right and proper to expose ourselves in our Master's work and cause, yet it seriously alters our position in the eyes of the natives and native authorities, and ought, perhaps, to make us hesitate about the purchase of any more Mission property in the interior, until these matters are more definitely settled.

ACKNOWLEDGMENTS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from April 1st, 1871, to May 1st, 1871:

ALABAMA.		
<i>Greensboro</i> —Rev. R. H. Cobbs for China	10 00	<i>Peoria</i> —F. B. & A. G. Tyng, per Am. Ch. Mis. Society.. 10 00
" Trinity S. S., Mrs. M. E. Clus' class, for Rev. Mr. Thompson	43 50	<i>Rock Island</i> —Trinity..... 20 00 50 52
	3 00	<i>Michigan City</i> —Trinity..... 10 00
	56 50	<i>Warsaw</i> —St. Andrew's..... 2 00 12 00
ALABAMA.		
<i>Albany</i> —St. Paul's, of which for Chapel at Wuchang, China \$5.....	25 00	<i>INDIANA.</i>
" St. Peter's, for China...	50 00	<i>Iowa City</i> —T. J. Brookes..... 19 00
<i>Caldwell</i> —St. James'.....	6 05	<i>Nashua</i> —"W." for China..... 5 41
<i>Cookstown</i> —Christ.....	20 00	<i>Newton</i> —St. Stephen's..... 10 00
<i>Hudson</i> —Christ, for China.....	24 00	4 50 38 91
<i>Mechanicsville</i> —St. Luke's.....	2 00	
<i>Potsdam</i> —Trinity, a member.....	10 00	
<i>Rensselaerville</i> —Miss P. F. for Barline Mission	5 00	
<i>Sandy Hill</i> —Zion, for China.....	14 00	<i>KANSAS.</i>
	156 05	<i>Lawrence</i> —A thank offering for a dear little daughter, for Bp. William's work
CALIFORNIA.		50 00
<i>Sacramento</i> —Rev. W. H. Hill, for China.....	20 00	<i>Salina</i> —E. L. P..... 2 00 52 00
CONNECTICUT.		
<i>Litchfield</i> —St. Michael's for Africa	10 00	<i>KENTUCKY.</i>
<i>Milford</i> —St. Peter's S. S. classes, of Mr. and Mrs. Gal-lington.....	2 78	<i>Newport</i> —St. Paul's, \$15; S. S. \$6.69..... 21 69
<i>Naugatuck</i> —St. Michael's, of wch for China \$5.....	22 15	<i>St. Matthew's</i> —St. Matthew's S. S., for China..... 10 00 31 69
<i>New Haven</i> —Trinity Chapel.....	1 75	
" F. H. B., for sup. of a student in Africa one year.....	100 00	<i>LONG ISLAND.</i>
" H. A. Du Bois, special for Mrs. Hill for a Greek pupil.....	100 00	<i>Brooklyn</i> —St. Mark's..... 23 00
<i>New London</i> —St. James' S. C. M.	5 00	" Messiah S. S., for China 56 60
<i>Northford</i> —St. Andrew's.....	5 00	" Our Saviour, for schol-arship in Hoffman Institute, per Am. Ch. Mis. Society..... 75 00
<i>Oxford</i> —Christ.....	7 16	" Mrs. Peet, for sup. of a boy in Africa..... 15 00
<i>Salisbury</i> —St. John's.....	5 50	" A. R. Graves..... 1 00
<i>South Norwalk</i> —Trinity, for China	15 00	<i>Flushing</i> —St. George's Mission... 6 65
<i>Southport</i> —Trinity S. S. in "Mem-oriam of Bertie" for Africa \$100; for ed. of Walter Bulk-ley, Africa, \$5.....	105 00	<i>Rockaway</i> —Trinity..... 17 90
<i>Watertown</i> —Christ S. S., for China	10 00	<i>Sag Harbor</i> —Christ, for China..... 5 30 200 45
<i>West Haven</i> —Christ, for China....	10 05	
	399 39	
DELAWARE.		
<i>Christiana Hund</i> —Christ, five-cent coll. for Chapel at Kong Wong.....	40 41	<i>LOUISIANA.</i>
<i>Claymont</i> —Ascension, "C.".....	10 00	<i>New Iberia</i> 24 00 24 00
<i>Dover</i> —For China.....	7 00	
<i>Wilmington</i> —St. Andrew's, five-cent coll. \$27.50; S. S., for Rev. W. C. Russell schol-arship Orph. Asyl., Cape Palmas, \$75.	102 50	<i>MARYLAND.</i>
	159 91	<i>Annapolis</i> —St. Anne's..... 50 00
EASTON.		<i>Baltimore</i> —St. James'..... 10 87
<i>Easton</i> —Christ.....	56 87	" St. Peter's..... 310 00
	56 87	" Trinity..... 16 66
GEORGIA.		<i>Frederick</i> —All Saints', for China 115 06
<i>Rome</i> —St. Peter's S. S., for China	28 36	" All Saints', five cent collection 50 00
	28 36	<i>Georgetown</i> —Christ 80 64
ILLINOIS.		<i>Mount Savage</i> —St. George's..... 30 00
<i>Albion</i> —St. John's.....	4 72	<i>Reisterstown</i> —St. John's..... 5 00
<i>Algonguin</i> —L. F.....	4 80	<i>Washington</i> —Trinity $\frac{1}{2}$ Del. Meet-ing coll..... 16 06
<i>Knoxville</i> —St. John's.....	11 00	<i>Worcester Par.</i> —For China 25 00
		" Rev. S. W. Cramp-ton for China ... 20 00
		" Cash..... 10 00 739 29
MASSACHUSETTS.		
<i>Boston</i> —Emmanuel.....		<i>Boston</i> —Emmanuel..... 700 00
" St. Matthew's.....		" St. Matthew's..... 30 00
" St. Paul's, of which for Africa \$8.....		" St. Paul's, of which for Africa \$8..... 413 00
<i>Boston Highlands</i> —St. James', for China		<i>Boston Highlands</i> —St. James', for China 50 00
<i>Brookline</i> —St. Paul's		<i>Cambridge</i> —F. W..... 495 50
" D. P., for China.....		" D. P., for China..... 10 00
<i>Dedham</i> —Miss P. Hunt.....		<i>Dedham</i> —Miss P. Hunt..... 5 00
<i>Fiskdale</i> —For China.....		<i>Fiskdale</i> —For China..... 6 75
		6 78

Acknowledgments.

295

<i>Fitchburgh</i> —Christ, per Am. Ch. Mis. Society.....	30 00		<i>Pelham</i> —Christ, per Am. Ch. Mis. Society.....	28 00
<i>Jamaica Plain</i> —St. John's.....	100 00		<i>Philipstown</i> —St. Philip's, five-cent coll.....	9 52
<i>Lawrence</i> —St. John's.....	10 00		<i>Piermont</i> —Christ S. S., for China.....	6 88
<i>Millville</i> —St. John's.....	16 50		<i>Poughkeepsie</i> —Christ	119 78
<i>Northampton</i> —St. John's.....	15 00		<i>Sing Sing</i> —St. Paul's.....	15 00
<i>Quincy</i> —Christ.....	2 00	1890 53	<i>Warwick</i> —Christ, for China.....	15 48
MICHIGAN.				
<i>Ann Arbor</i> —St. Andrew's S.S., for China.....	1 15		<i>West Farms</i> —Home for Incurables.....	8 75
<i>Dearborn</i> —Christ S. S.....	4 00		<i>Yonkers</i> —Annie D. Locke's S. S. class.....	5 50 5732 29
<i>Flint</i> —St. Paul's.....	38 16			
<i>Hastings</i> —Emmanuel, for China ..	7 25			
<i>Holland</i> —Grace S. S.....	5 00			
<i>Jackson</i> —St. Paul's, Woman's Mis. Soc'y, for Miss Scott's salary.....	15 00			
<i>Ypsilanti</i> —St. Luke's.....	26 50	97 06		
MINNESOTA.				
<i>Belle Creek</i> —Mission.....	2 00			
<i>Hastings</i> —St. Luke's.....	5 00	7 00		
MONTANA.				
<i>Virginia City</i> —Rev. E. N. Goddard for China.....	10 00	10 00		
MISSISSIPPI.				
<i>Warren Co.</i> —Chapel of Holy Communion, for China.....	2 00		<i>Akron</i> —St. Paul's S. S.....	7 45
<i>Yazoo City</i> —Yazoo, for China.....	7 50	9 50	<i>Chillicothe</i> —St. Paul's.....	20 44
NEW HAMPSHIRE.			<i>Cincinnati</i> —Christ, Larz Anderson, Esq.....	500 00
<i>Keene</i> —Rev. E. A. Renouf and wife.....	20 00	20 00	" St. Paul's, for Africa.....	43 13
NEW JERSEY.			<i>Circleville</i> —St. Philip's, Epiphany coll. \$18.00; coll. March 15, \$11.87; S. S. Epiphany coll. \$23.47.....	53 35
<i>Basking Ridge</i> —St. Mark's S.S....	4 00		<i>Clinton</i> —Christ.....	2 20
<i>East Orange</i> —Christ S. S.....	10 55		<i>College Hill</i> —Grace S. S. Bible class, for Rev. J. G. Auer.....	
<i>Mount Holly</i> —Colored S.S.....	3 65			
<i>Newark</i> —Trinity	247 00		<i>Columbus</i> —St. Paul's.....	12 00
<i>Princeton</i> —Mrs. C. S. Olden, for ed. in Af. per Am. Ch. Mis. Soc'y	75 00		<i>Delaware</i> —A friend for China.....	35 00
<i>Ridgefield</i> —Mission	15 63		<i>East Liverpool</i> —St. Stephen's.....	2 15
<i>Salem</i> —St. John's.....	24 25		<i>East Plymouth</i> —St. Matthew's.....	1 50
<i>Swedenboro'</i> —Trinity, for China....	28 88	408 96	<i>Norwalk</i> —St. Paul's S. S.....	24 30
NEW YORK.			<i>Oberlin</i> —Christ, for China.....	5 00
<i>Annandale</i> —G. B. H., for China.....	3 00		<i>Portsmouth</i> —Christ.....	15 33
<i> Cortlandt</i> —Grace.....	29 16		" All Saints', \$62; S. S. for Rev. E. H. Thomson \$5; five-cent coll \$23.....	90 00
<i>Evopus</i> —N. Y., for China.....	5 00		<i>Sandusky</i> —Grace, for China.....	33 00
<i>Matteawan</i> —St. Luke's, five-cent coll.....	9 63		<i>Wellsboro</i> —Ascension	7 85
<i>Mamaroneck</i> —St. Thomas' S. S., for ed. of Alice Haven, Africa.....	25 00		<i>Worthington</i> —St. John's.....	15 30
<i>Marlboro'</i> —Two friends, for Rev. Mr. Auer, per Am. Ch. Mis. Soc'y.....	15 00		<i>Zanesville</i> —St. James'.....	15 25
<i>New York</i> —Grace, of which for China \$2500; Italy \$200; for Rev. Dr. Hill, special fund \$100.....	4055 77		" Jacob R. Greer.....	2 00 905 25
" Grace Chapel S. S....	96 40			
" Reformation, for China.....	67 82			
" St. George's add'l. pr. Am. Ch. Mis. Soc'y	75 00			
" St. Mary's S. S.....	10 00			
" St. Michael's.....	7 10			
" Trinity Chapel, special for Rev. Dr. Hill.....	100 00			
" Rev. J. J. Roberts....	10 00			
" Mrs. C. L. Spencer, special per Am. Ch. Mis. Soc'y.....	1000 00			
" Mrs. M. H. Wellman \$2.50; Maria and Tommy \$2....	4 50			
" Rev. J. Liggins, for China.....	10 00			
OREGON.				
<i>Astoria</i> —Grace.....				
PENNSYLVANIA.				
<i>Bethlehem</i> —Nativity.....			<i>Bethlehem</i> —Nativity.....	56 47
<i>Carlisle</i> —St. John's.....			<i>Carlisle</i> —St. John's.....	28 00
<i>Columbia</i> —St. Paul's, \$7; S. S. \$8.91 for China.....			<i>Columbia</i> —St. Paul's, \$7; S. S. \$8.91 for China.....	15 91
<i>Conneautville</i> —Trinity.....			<i>Conneautville</i> —Trinity.....	3 12
<i>Easton</i> —Trinity.....			<i>Easton</i> —Trinity.....	35 50
<i>Edington</i> —Christ Chapel.....			<i>Edington</i> —Christ Chapel.....	4 60
<i>Germantown</i> —Christ, (of which for Africa \$500; for sup. of Rebecca McGill, Orphan Asyl. \$35) \$853.96; S. S. \$19.55, for sup. of Rev. Mr. Auer			<i>Germantown</i> —Christ, (of which for Africa \$500; for sup. of Rebecca McGill, Orphan Asyl. \$35) \$853.96; S. S. \$19.55, for sup. of Rev. Mr. Auer	873 51
" St. Luke's.....			" St. Luke's.....	28 50
<i>Lancaster</i> —St. James', five-cent collection.....			<i>Lancaster</i> —St. James', five-cent collection.....	10 00
<i>Lover Dublin</i> —All Saints'.....			<i>Lover Dublin</i> —All Saints'.....	26 75
<i>Manayunk</i> —St. David's, for Africa.....			<i>Manayunk</i> —St. David's, for Africa.....	27 00
<i>Oxford Church</i> —Rev. E. Y. B....			<i>Oxford Church</i> —Rev. E. Y. B....	10 00

Acknowledgments.

<i>Philadelphia</i> —Ascension, M. H. H.	2 00						UTAH.
" " additional from S. S. \$25; members \$25; Miss Watt's Women's Bible class \$2.50	52 50						
" All Saints' for China	17 00						
" Mediator S.S. \$77.90							
" Men's Mis. Soc'y \$91.95; Women's Mis. Soc'y \$65.15.	235 00						
" St. Luke's add'l for China (of which from G. P. M. \$100) \$215.30; S. S. for Africa \$25; a member \$10.	250 30						
" Zion, \$34.10; S. S. \$25.....	59 10						
" Anonymous.....	1 00						
" Hy. H. Bonnell.....	1 85						
" Rev.P. Van Pelt, DD.	12 00						
<i>Port Providence</i> —St. Paul's S. S., Mis. Soc'y for China.....	15 00						
<i>Pottstown</i> —Christ.....	22 00						
<i>Radnor</i> —St. David's.....	10 00						
<i>Roxboro'</i> —St. Timothy.....	15 00						
<i>Siegfried's Bridge</i> —Mrs. A. B. W. <i>Towanda</i> —Christ S. S., for sup. of Elizab. A. Douglas, scholarship \$30; Gen'l \$20.....	50 00						
<i>Troy</i> —St. Paul's.....	3 00						
<i>Williamsport</i> —Trinity.....	77 04						
<i>York</i> —St. John's.....	250 00	2193 15					
PITTSBURGH.							
<i>East Liberty</i> —Calvary, for ed. of Sunday in Hoffm. Inst. "J. D. Wilson," scholarship \$75; China \$142.22; Jos. A. Hill for Kate A. Hill, scholarship Hoff. man Inst. \$75; J. H. Hill for China \$142.22; Gen'l \$27	461 44						
<i>Menallen</i> —Grace.....	5 25						
<i>Titusville</i> —St. James' Mem.....	45 43						
<i>Uniontown</i> —St. Peter's.....	32 25	544 37					
RHODE ISLAND.							
<i>Ashton</i> —St. John's Chapel S. S.	46 00						
<i>Bristol</i> —St. Michael's, five-cent coll.....	43 00						
<i>East Greenwich</i> —St. Luke's, for China.....	5 00						
<i>Pawtucket</i> —St. Paul's S.S.	15 00						
<i>Providence</i> —St. John's S. S., for Hoffman Inst. \$25; five-cent coll. \$12.	37 00						
" (East)—St. Mary's Mission.....	16 00						
<i>Westerly</i> —Christ, \$202.43; S. S. \$130; five-cent coll. \$55.45.....	387 88						
<i>Wickford</i> —St. Paul's.....	93 00	642 88					
SOUTH CAROLINA.							
<i>St. Stephen's</i> —Nazareth, Mis. Soc'y for Church in New Georgia, Af. \$19.50; Rev. P.P. S. and J.V.W. \$8	27 50	27 50					
TENNESSEE.							
<i>Nashville</i> —Rev. W. T. Helm, gold \$2.50.....	2 85	2 85					
VERMONT.							
<i>Fairfield</i> —Trinity.....			5 00				
<i>Poultney</i> —Rev. E. H. Randall, for China.....			10 00				
<i>Rutland</i> —Trinity, for Africa \$5; Gen'l \$2.....			7 00				
<i>St. Alban's</i> —St. Luke's.....			25 00	47 00			
VIRGINIA.							
<i>Alexandria</i> —Bp. John's, for China Christ, for China.....			25 00	45 47			
<i>Amherst</i> , C. H.—St. Mark's.....			2 90				
<i>Charleston</i> —St. John's.....			27 85				
" (S.S. & Individuals), of which for Children's Miss'y to Japan \$54.77.....			56 10				
<i>Fredericksburgh</i> —St. George's....			55 70				
<i>Hampton</i> —Mr. and Mrs McCarty..			5 00				
<i>Hicksford</i> —Mrs. R.G.Montgomery			2 00				
<i>Leesburgh</i> —St. James', per Am. Ch. Mis. Soc'y.....			50 00				
<i>Lexington Par.</i> —Ascension.....			6 35				
<i>Madison Co.</i> —Stuart and Mary L. Conway.....			2 50				
<i>Markham Sta.</i> —Leeds Par.....			22 94				
<i>Middleway</i> —Churches \$8.31; Rev. J. Grammer \$18.69			27 00	1 00			
<i>Norfolk</i> —Walter T. Page.....							
<i>Norwood</i> —Christ, \$7; Miss Nina Ellett \$10; Kitty Whitehead, for Mrs. Nelson's Ch. \$2, for China.....			19 00				
<i>Portsmouth</i> —Trinity.....			20 00				
<i>Richmond</i> —Grace S. S., St. James, for China and Japan.....			100 00				
<i>Shenandoah Co.</i> —Little Hugh and Eliza Meems..			1 00				
<i>The Plains</i> —Whittle Par.....			10 79				
<i>Ware Par.</i> —A thank offering, for China.....			5 00				
<i>Wellsburgh</i> —Christ			7 56				
<i>Wheeling</i> —St. Matthew's.....			9 35				
<i>Wytheville</i> —Mrs. A. J. McGavock, for China.....			5 00	510 51			
WESTERN NEW YORK.							
<i>Albion</i> —Christ, a lady.....			5 00				
<i>Allen's Hill</i> —C. A. Wilson.....			3 00				
<i>Bath</i> —For China.....			28 00				
<i>Rochester</i> —St. Lukes.....			159 80				
" N. D.....			5 00				
<i>Utica</i> —A. A. E.....			25 00				
<i>Watkins</i> —St. James', for China..			20 00	245 80			
WISCONSIN.							
<i>Delavan</i> —For China.....			15 00				
<i>Evansville</i>			5 00				
<i>Milwaukee</i>			10 00	30 00			
WYOMING.							
<i>Laramie</i> —St Matthew's S. S.....			1 00	1 00			
ITALY.							
<i>Rome</i> —Am. Church, per F. G. Foster £11.....			59 45	59 45			
MISCELLANEOUS.							
<i>S. I. March</i>			10 00				
<i>Jane I. Clarke</i> , for China.....			1 00				
<i>H. S. B.</i> , for China.....			2 00	13 00			
LEGACIES.							
<i>White Plains</i> —Estate Jesse Purdy	500 00	500 00					
Total.....			\$15,972 24				

RECEIPTS FROM MISSIONARY BOXES, APRIL, 1871.

ALBANY.						
Albany—S. Peter's, 13 boxes.....	17	89	Baltimore—4 boxes.....	5	50	
Ballston Spa—2298.....		75	Emmanuel S. S., 8 bxs., 10706.....	4	37	
Cherry Valley—3204.....	2	00	Catonsville—S. Timothy's S. S., 26 boxes.....	53		
Fairfield—4 boxes.....	3	00	Chestertown—5040.....	31	69	
CENTRAL NEW YORK.						
Baldwinsville—Grace, 10 boxes.....	4	00	Cumberland—Emmanuel S.S., 5309, 9 boxes.....	5	00	
Waterloo—S. Paul's S. S. 10 bxs.....	3	20	Frederick—All Saints, 21 boxes.....	24	94	
CONNECTICUT.						
Hebron—3457.....	2	50	Hancock—30 boxes.....	4	40	
Housatonic—825.....	1	00	Hidge—5426.....	20	95	
Huntington—4398.....	2	16	Talbot Co—8117.....	1	00	
Naugatuck—S. Michael's, 5147.....	1	85	Washington—6635.....	3	28	
New Haven—49 boxes.....	44	19	6966.....	1	50	
Northford—S. Andrew's, 8 boxes.....	11	03	2147.....	1	00	
Pine Meadow—S. John's 3 boxes.....	2	62	2145 and 2146.....	2	25	
Stratford—10707.....	1	25	6122.....	85		
Washingt. n.—S. John's, 9 boxes.....	8	60	4497.....	50		
Wolcottville—1998.....	7	00	Woodville—7162.....	1	10	
752.....	3	00		117	86	
DELAWARE.						
Claymont—Ascension, 8798.....	3	00	MASSACHUSETTS.			
3019.....	1	00	Boston—3230.....	1	10	
Wilmington—8774.....	2	63	2963.....	6	00	
FLORIDA.						
Milton—S. Mary's, 7 boxes.....	7	18	Highlands—8778.....	2	00	
Palatka—S. Mark's, 8 boxes.....	8	00	Cambridge—10704.....	2	50	
Pensacola—4768.....	5	00	Charlestown—4122.....	1	10	
GEORGIA.						
Augusta—6 boxes.....	3	50	Dedham—3585.....	16	00	
Marietta—2 boxes.....	2	50	Jamaica Plain—5671.....	1	00	
Savannah—1211.....	2	00	Marblehead—S. Michael's, 32 boxes, 25 22	54	92	
ILLINOIS.						
Albion—S. John's, 6 boxes.....	3	28	MICHIGAN.			
Chicago—S. John's, 22 boxes.....	24	72	Albion—30 boxes.....	11	78	
Galesburgh—Grace S. S., box.....	17	38	Jonesville—5129.....	85	12	
Galena—3445.....	1	50	MISSISSIPPI.			
Jacksonville—2 boxes.....	1	98	Vicksburgh—4141.....	2	30	
INDIANA.						
Richmond—2156.....	70	70	MISSOURI.			
IOWA.						
Clinton—16 boxes.....	7	00	Lexington—2072.....	1	85	
Durant—S. Paul's, 7 boxes.....	5	09	Sedalia—Calvary.....	2	76	
Ft. Madison—Hope S. S., 19 boxes, 9 boxes.....	9	73	NEW HAMPSHIRE.			
Marshalltown—S. Matthew's 18 boxes.....	17	72	Portsmouth—6108.....	2	00	
Muscatine—8792.....	1	10	NEW JERSEY.			
KENTUCKY.						
Louisville—Per A. C. M. Socy.....	20	00	Bloomfield, 4502.....	35		
Grace, 6 boxes.....	8	40	Burlington, 8789.....	75		
Newport—S. Paul's, 9 boxes.....	11	72	Fairview—Trinity, 16 boxes.....	12	25	
Pee-wee Valley—4237.....	6	00	Mount Holly, 7 boxes.....	7	87	
LONG ISLAND.						
Brooklyn—S. Peter's, 14 boxes.....	23	36	New Brunswick, 9 boxes.....	15	56	
2923.....	1	50	Newton, 4331.....	2	03	
2928.....	1	50	Tenafly, 8768.....	7	03	
Reformation, 2934.....	1	50	Atonement, 4 boxes.....	5	79	
Cold Spring Harbor—S. John's, 8098—8101.....	8	39	NEW YORK.			
Flushing—S. George's, 2291.....	1	00	Clinton—S. James', 14 boxes.....	12	00	
Branch, 9271—80.....	3	46	Highland Falls, 6575 and 6576.....	2	00	
Newtown—S. James', 3227.....	6	00	Matteawan—S. Luke's, 14 boxes.....	10	24	
LOUISIANA.						
Houma—9 boxes.....	23	39	Mount Kisco, 1208.....	12	75	
MAINE.						
Sangerville—4956.....	2	00	New Rochelle, 1995.....	4	60	
MARYLAND.						
Aquasco—9 boxes.....	7	50	1992.....	8	65	

Acknowledgments.

NORTH CAROLINA.					
Greensboro'—S. Barnabas', 9 boxes.	8 46	Charlottesville, 4 boxes.....	7 10		
Lenoir—S. James', 4385.....	2 10	Cobham Depot, 1416.....	2 00		
Marlboro', 8800.....	50	Culpepper—S. Stephen's, 26 boxes.	25 12		
Pittsboro', 9521.....	1 00	Columbia, 2022.....	1 00		
Wadesboro', 7 boxes.....	2 43	Hicksford, 3684.....	3 25		
Warrenton, 16 boxes.....	13 40	Fredericksburgh—S. George's S. S., 33 boxes.....	25 09		
	27 89	Manassas 8804.....	1 08		
OHIO.					
Ashtabula—S. Peter's, 7 boxes.....	7 33	Manchester, 8796.....	2 00		
Gambier, 1068.....	5 00	Norfolk—S. Paul's S. S. for China, 4157.....	4 00		
1078.....	2 50	Marion, 7758 and 7759.....	6 69		
Mansfield, 8533.....	5 00	Markham Station—Leed's Par., 10 boxes.....	10 51		
Norwalk, 454.....	9 20	Martinsburgh—Trinity S.S., 24 bxs., 10 boxes.....	37 65		
Spencer Station, 2159.....	1 00	Middlebury, 10 boxes.....	13 00		
Springfield, 8534.....	2 50	Portsmouth—S. John's, 5 boxes.....	3 52		
	32 83	Richmond, 4376.....	1 00		
PENNSYLVANIA.					
Allentown—Mediator, 5 boxes.....	4 22	S. James', 4 boxes.....	3 27		
Bethlehem—Nativity, 9 boxes.....	12 53	Shepherdstown—S. Andrew's.....	10 00		
Bristol—S. James' S. S., 7 boxes.....	6 62	Staunton—Trinity, boxes.....	150 00		
Butler—S. Peter's, 5 boxes.....	24 92	The Plains—Whittle Par., 20 bxs., 2743.....	17 36		
Germantown, 8 boxes.....	44 07	Theol. Semy., 20 boxes.....	3 00		
Lancaster, 827.....	1 50	2746.....	50		
Lebanon—S. Luke's, 14 boxes.....	33 87	Warrenton—S. James', 50 boxes.....	30 03		
Lockhaven—S. Paul's S. S., 39 bxs., 41 50		Wellsburgh—Christ and S. John's, 30 boxes.....	42 44		
Lykens, 5558.....	1 00	Williamsburgh—Burton Par., 23 83			
Mahanoy City, 9994.....	1 00	Wytheville—S. John's, 10 boxes.....	7 00		
Muncy, 7663.....	2 50	Rev. R. R. Mason, 9 boxes.....	13 58		
Philadelphia—S. Luke's Home, 8134	7 84	Virg. Military Inst. bxs. (of which for ed. in China \$20, and \$5 for Mrs. Nelson's Chapel, Infants' Offering, Rev. W. M. Nelson, 15 boxes.....	27 89		
" S.S. 55 bxs., 109 49		boxes.....	5 11		
1606.....	10 00	Rev. W. M. Nelson, 15 boxes.....	18 89		
7120.....	1 20	761 51			
10701.....	85				
8130.....	1 53	WISCONSIN			
8128.....	11 00	Berlin, 9 boxes.....	12 75		
Burd O. A., 5 boxes.....	10 00	Geneva, 6883.....	65		
8802.....	1 00	Madison, 5285-5287.....	6 00		
5935.....	1 00	Manitowoc, 4817.....	1 00		
5417.....	2 27	Manston, 6757.....	1 49		
8805.....	85	Ripon, A.....	5 00		
Philipsburgh, 8532.....	10 73		26 89		
Pittston—S. James', 7745.....	2 06	WASH. TERRY.			
Pottstown—Mary Hobart's box.....	8 00	Van Couver—S. Luke's, 6 boxes.....	9 50		
Sporting Hill, 10719.....	82		9 50		
Westchester, 5537.....	40	WESTERN NEW YORK.			
Whitemarsh—S. Thomas', 2 bxs.....	3 25	Lima, 8803.....	10 00		
	356 02	Lyon's, 1107.....	11 15		
PITTSBURGH.		Rochester—Good Shepherd, 10 bxs., 11 03			
Franklin, 5591.....	5 00	Syracuse, 8824.....	1 75		
Pittsburgh—S. John's 13 boxes.....	14 19		33 93		
Warren—Trinity Mem. S. S.....	16 22	WYOMING.			
	35 41	Laramie, 8810.....	1 18		
RHODE ISLAND.			1 18		
Ashton—S. John's Chapel, 9701 to 9710 and 10703.....	18 16	MISCELLANEOUS.			
Pawtucket, 5066.....	4 68	8825.....	90		
5065.....	3 00	5293.....	1 70		
Providence, 8807.....	1 25	9996.....	55		
Westerly.....	25	9997.....	37		
Wickford—S. Paul's, 5 boxes.....	7 00	2753.....	1 45		
	31 34	8775.....	3 00		
SOUTH CAROLINA.		8782.....	2 00		
Camden, 7 boxes.....	5 60	9790 to 9800.....	3 50		
Charleston, 5573.....	2 00	11 boxes.....	24 12		
Columbia, 4160.....	5 00	1333.....	1 00		
Florence, 12 boxes.....	7 75	42 boxes.....	19 78		
Oakley Station, 1763.....	2 00	21 boxes.....	24 94		
S. Thomas' Par., 15 boxes.....	26 15	box.....	2 00		
	48 50		85 31		
TENNESSEE.					
Bolivar—S. James', 9 boxes.....	10 03	Receipts from Parishes.....	2229 39		
Memphis—Calvary, 5 boxes.....	12 14		15972 24		
	32 17	Amount previously acknowledged.....			
VIRGINIA.				18201 63	
Alexandria, 20 boxes.....	35 51	Total from Oct. 1, 1870.....	49566 58		
109 boxes.....	132 88		\$67768 21		
Amherst, C. H., 3212.....	75				
Berryville—Grace, 27 boxes.....	25 91				
Cedar Grove, 8809.....	2 00				
Charleston, 8839.....	3 00				
Charlestown, 54 boxes.....	60 45				

RECEIPTS FROM MISSIONARY BOXES.

CHRISTMAS OPENING, 1870.

ALBANY.

Albany, 6 boxes.....	4 07
St. Peter's, 5 boxes.....	6 69
Ballston Spa, Christ, 3 boxes.....	5 14
Cherry Valley, Grace, 3204.....	2 00
Troy, Ascension, 64 boxes.....	44 43
St. John's, 121 boxes.....	138 84

ARKANSAS.

Pine Bluff, Trinity, 7 boxes.....	17 51
Washington, Grace, 10 boxes.....	16 70

CALIFORNIA.

Benicia, St. Augustine's Coll., 8 boxes.....	20 81
Los Angeles, ST. Athanasius,.....	4 75

CENTRAL NEW YORK.

Forestport, Christ, 826.....	1 00
New Hartford, St. Stephen's 5 boxes.....	4 39
Port Byron, 5067.....	65
South Worcester, 6753.....	5 00
Waterloo, St. Paul's, 7 Boxes.....	3 60

CONNECTICUT.

Hartford, 3193.....	5 00
Hebron, St. Peter's, 9 boxes.....	11 04
Middletown, Holy Trinity, 5048.....	1 76
New Haven, Ascension, 10 boxes.....	5 63
Christ, 10 boxes.....	7 46
St. John's, 51 boxes.....	40 46
Pine Meadow, St. John's, 2 boxes.....	2 25
Watertown, St. John's, 32 boxes.....	43 12
Wilton, St. Matthew's, 4 boxes.....	3 50
Wolcottville, Trinity, 2 boxes.....	8 50

DELAWARE.

Claymont, Ascension, 3019.....	1 50
Smyrna, St. Peter's, 20 boxes.....	14 05

EASTON.

Easton, Christ, 3167.....	1 50
Snow Hill, All Hallows', 13 boxes.....	6 78

FLORIDA.

Milton, St. Mary's, 9 boxes.....	10 54
Palatka, St. Mark's, 16 boxes.....	9 43
Pensacola, Christ, 2 boxes.....	10 40

GEORGIA.

Cartersville, 1211.....	5 05
Marietta, St. James', 2 boxes.....	1 90
Savannah, 1210.....	20 00

ILLINOIS.

Albion, St. John's, 7 boxes.....	5 20
Chicago, St. John's, 1 box.....	1 70
Galena, Grace, 3445.....	1 75

INDIANA.

New Albany, St. Paul's, 5 boxes.....	5 30
--------------------------------------	------

IOWA.

Clinton, St. John's, 8 boxes.....	5 50
Durant, St. Paul's, 6 boxes.....	4 64
Ft. Madison, Hope, 9 boxes.....	7 80
Lansing, St. Luke's, 8 boxes.....	4 91
Montrose, Grace, 17 boxes.....	5 53

KENTUCKY.

Henderson, St. Paul's, 90 boxes.....	37 69
Louisville, Grace, 8 boxes.....	8 70
Newport, St. Paul's, 15 boxes.....	5 50
Uniontown, 10 boxes.....	8 50

LONG ISLAND.

Brooklyn, Reformation, 11 boxes.....	18 96
St. Peter's, 15 boxes.....	39 16

ACKNOWLEDGMENTS.

Brooklyn, St. Mark's, 25 boxes.....	21 10
3449.....	3 50
2163.....	6 50
2898.....	3 00
2829.....	5 00
2923.....	2 21
3298.....	1 00
4411.....	5 33

Cold Spring Harbor, St. John's, 3 boxes.....	2 21
Flushing, St. George's Mission, 10 boxes.....	9 84
Jamaica, Grace, 16 boxes.....	51 25
Long Island City, St. John's, 10 boxes.....	10 17
Newtown, St. James', 3227.....	20 00
Rockaway, Trinity, 3761.....	3 59
Whitestone, Grace, 4 boxes.....	14 31

Sangerville, 4956.....	1 50
------------------------	------

MARYLAND.

Annapolis, St. Anne's, 12 boxes.....	40 36
Baltimore, St. Peter's, 10 boxes.....	13 72
1749.....	7 31
2412.....	4 00
4396.....	1 50

Brookville, St. Bartholomew's, 6 boxes.....	10 81
Centreville, St. Paul's, 39 boxes.....	58 58
Churchville, 6 boxes.....	9 06
Cumberland, 5309.....	5 00
Ellictont City, 4714.....	92
Frederick, All Saints', 1 box.....	35
Georgetown, St. Albans, 10 boxes.....	10 00
Hartford Co., 3 boxes.....	4 02
Monkton, St. James, 40 boxes.....	74 24
Ridge, 5426.....	55
Washington, 4228.....	5 00
4497.....	1 90
6966.....	1 00
6635.....	2 00
Woodville, St. Paul's, 10 boxes.....	9 00

MASSACHUSETTS.

Amherst, Grace, 3226.....	3 00
Boston, 2965.....	10 00
3236.....	1 55

Dedham, St. Paul's, 3285.....	21 00
Housatonic, 825.....	2 00
Jamaica Plain, St. John's, 5671.....	1 00
Marblehead, St. Michael's, 44 boxes.....	49 28
South Adams, St. Mark's, 27 boxes.....	15 01
Stockbridge, St. Paul's, 20 boxes.....	20 00

MICHIGAN.

Adrian, Christ, 11 boxes.....	9 23
Detroit, Christ, 83 boxes.....	62 44
Hudson, Trinity, 11 boxes.....	10 67
Jonesville, Grace, 5129.....	3 00

MISSISSIPPI.

Canton, Grace.....	1 00
4141.....	5 00

NEBRASKA.

Nemaha, 1987.....	1 25
4623.....	85
Englewood, St. Paul's, 29 boxes.....	48 36

Jersey City, Grace, 10 boxes.....	6 67
Madison, Grace, 3205.....	5 00
Newton, Christ, 19 boxes.....	11 21

Tenafly, Atonement, 6 Boxes.....	12 29
Trenton, St. Michael's, 20 boxes.....	21 48
Woodside, St. John's, 1333.....	3 25

Acknowledgments.

NEW YORK.

Highland Falls, 4394.....	9 00
6575, 6576.....	2 00
Matteawan, St. Luke's, 6 boxes.....	6 98
Morrisania, 2566.....	3 42
New Rochelle, Trinity, 1991.....	1 27
New York, Chelsea Female Inst., 9 boxes.....	17 24
Authon Mem., 57 boxes.....	104 23
" " 14 "	8 10
701.....	1 00
703.....	10 00
1096.....	2 00
3272.....	4 86
8768.....	2 00
8825.....	1 00
8769.....	3 76
Wainwright Mem., 10 boxes.....	13 84
Pelham, Christ. 3231.....	2 30
Poughkeepsie, 7 boxes.....	4 50
Rhinecliff, Ascension, 17 boxes.....	50 56
Richmond, St. Andrew's, 32 boxes.....	52 77
Riverdale, 2178.....	70
Rossville, St. Luke's, 7 Boxes.....	5 12
Tonawanda, 1594.....	1 25

NORTH CAROLINA.

Jackson, The Saviour, 5 boxes.....	5 00
Lenoir, St James', 4385.....	2 75
Plymouth, Grace, 9 Boxes.....	5 97
Wadesboro', Calvary, 10 boxes.....	7 00
Warrenton, Emmanuel, 9 boxes.....	6 20

OHIO.

Ashtabula, St. Peter's, 6 boxes.....	6 39
Cleveland, St. Paul's, 6 boxes.....	8 87
Clifton, Calvary, 15 boxes.....	21 19
Gambier, 1062, 1080, 1078.....	7 85
Glendale, Christ, 4457.....	4 00
4458.....	1 10
Spencer Station, 5 boxes.....	5 03
Unionville, St. Michael's, 2967.....	1 00

PENNSYLVANIA.

Allentown, Catasauqua, Grace, 6 boxes.....	6 46
Blossburgh, St. Luke's 17 Boxes.....	12 85
Bristol, St. James', 13 boxes.....	18 99
Chester, St. Paul's, 15 boxes.....	23 36
Connellsburg, Trinity, 28 boxes.....	26 33
Ebensburg, 4501.....	3 22
Eckley, St. James' 37 boxes.....	40 03
Germantown, 7 boxes.....	98 88
784.....	2 90
Calvary, 12 boxes.....	31 73
Lancaster, St. James', 827.....	3 00
Lykens, Christ, 558.....	55
Media, Christ, 9 boxes.....	16 93
Mount Airy, Grace, 20 boxes.....	50 02
Philadelphia, 2 boxes.....	10 00

St. Luke's, 25 boxes.....
Burd, O. A., 3 boxes.....
8128.....
(Frankford), St. Mark's, 4 boxes.....

Philippsburg, St. Paul's, 8532.....	5 42
Pittston, 7745.....	1 41

Riversburgh, 5271.....	1 50
Westchester, Holy Trinity, 20 boxes.....	18 60

5527.....	1 50
West Philadelphia, Holy Comforter, 35 boxes.....	33 51

Wilkesbarre, St. Stephen's, 23 boxes.....	19 33
Whitemarsh, St. Thomas', 3061.....	2 66

4399

PITTSBURGH.

Butler, St. Peter', 2 boxes.....	4 20
Emporium, Emmanuel, 7 boxes.....	4 25
Franklin, St. John's, 1 box.....	2 00

Acknowledgments.

RHODE ISLAND.

Crompton, St. Philip's, 8 boxes.....	6 80
Pontiac, 5065.....	1 50
5066.....	4 67
Providence, Redecemor, 19 boxes.....	12 00
Warwick Neck, 4195.....	4 25

SOUTH CAROLINA.

Camden, Grace, 9 Boxes.....	12 23
4 boxes.....	8 79
Charleston, Christ, 17 Boxes, for Mr. Boone's work.....	14 85
28 boxes, for Board'g School at Wm Chang.....	34 34
St. Thomas & St. Dennis', 9 boxes, for Mr. Boone's work.....	10 25
Chester, St. Mark's, 19 boxes.....	20 00
Columbia, 4160.....	6 00
Florence, St. John's, 17 boxes.....	12 24

TENNESSEE.

Bolivar, St. James, 10 boxes.....	16 31
-----------------------------------	-------

VERMONT.

Sheldon, Grace, 8 boxes.....	8 95
------------------------------	------

VIRGINIA.

Alexandria, 6447.....	1 00
Amherst, C. H., Ascension, 5 boxcs.....	4 25
Berryville, Grace, 31 boxes.....	50 26
Boydtown, 1306.....	3 00
Brandy Station, St. Paul's, 20 boxes.....	28 40
Charlestown, Zion, 47 boxes.....	81 45
Charlottesville, Christ, 4 Boxes,.....	5 50
Cobham, 1209.....	1 00
5589.....	1 00
Columbia, St. John's, 4 boxes.....	3 03
2222.....	1 58
Culpepper, St. Stephen's, 28 boxes.....	36 63
Danville, 5007.....	2 00
Fredericksburg, St. George's, 35 boxes.....	35 00
Glendower, Christ, 14 boxes.....	9 58
Lexington, Grace, 15 boxes.....	26 54
Marion, 2 boxes.....	9 35
Markham Station, Leed's Far, 10 boxes.....	19 00
Martinsburg, Trinity, 18 boxes.....	34 48
Point Pleasant, Christ, 17 Boxes.....	20 85
Porthsmouth, St. John's, 4 boxes.....	10 26
Trinity, 20 boxes.....	18 89
Richmond, 946.....	5 00
4376.....	2 00
Rippon, Wickliffe, 9 boxes.....	12 13
Theol. Seminary, 7 boxes.....	11 08
Verdon, Fork and Trinity.....	10 15
Wellswburgh, St. John's, 12 boxes.....	22 07
Winchester, Christ, 34 boxes.....	12 50
Wytheville, 10 boxes.....	17 50
	11 62

WESTERN NEW YORK.

Geneva, Trinity, 107 boxes.....	82 93
Lockport, Christ, 9 boxes.....	6 24
Lyons, Grace, 1107.....	8 13

WISCONSIN.

Berlin, Trinity, 4 boxes.....	5 86
Geneva, Holy Communion, 6883.....	1 00
Green Bay, Christ, 2636, 2637.....	3 00
Manitowoc, St. James'.....	15 00
Manston, 6757.....	1 15
Oconomowoc, Zion, 7617.....	75
Portage City, St. John's, 30 boxes.....	12 35
Wausau, St. John's, 3 boxes.....	3 31

MISCELLANEOUS.

Faribault, Minn., 1404.....	50
St. Louis Mo., 3 boxes.....	6 00

Commission OF Home Missions to Colored People.

JUNE, 1871.

BOLIVAR, TENN.

LETTER FROM THE REV. W. C. GRAY.

I have been laboring to the extent of my ability for the benefit of the colored people ever since I came to this Parish (1860), and with some measure of success. Since the war, I have succeeded in getting a lot of about one acre, and have had built upon that a chapel 22x40, with recess chancel 12x12, which is used all the week for a school for the colored people, and on Sunday for the Sunday-school and Services of the Church, for their benefit. I have had great difficulty, however, in finding a support for a teacher, and, consequently, have had several teachers. The colored people are poor, and frequently cannot pay the small pittance (\$1 per month) with which they are charged. I have now obtained, through the Bishop of the Diocese, a teacher, a colored man, named McConnell, of fine abilities and good education, born in the West Indies, and educated in Ireland, who, if I can possibly retain him, will not only accomplish much good as a teacher, but will exercise a most happy influence upon his people in many other ways. He is a very earnest and devoted member of the Church. I, therefore, do most earnestly appeal to you to help me in this matter, that this school may be sustained and strengthened until such time as it may be self-supporting. I have here about 15 communicants (colored), and the number of scholars attending the school daily fluctuates between 30 and 60.

WILMINGTON.

FROM REV. C. O. BRADY.

In the event of the laying of the first corner-stone ever laid in this Diocese by colored Episcopalians, and all the work done by our colored mechanics, has dawned a new era in the history of the colored race.

Truly am I thankful that God allowed me to do a part in this great work. I trust He will continue to bless us in this great cause, undertaken in a weak faith and a shallow hope; but He that has begun a good work is abundantly able to carry it on unto perfection, which I have faith to believe of His infinite mercy and goodness He will do. The building is progressing, and the funds are coming slowly in. All this has advanced us in the estimation of our white Brethren here, and some of them have come forward nobly to our aid. I raised this week alone over one hundred dollars in money, and nearly that in material, with the promise of more. I feel greatly encouraged.

Later.—All continues to go on well with us and our work. The walls of St. Mark's Church are almost up to the window-tops; and a large part of the lumber has been donated by kind friends in this city. Truly, God has blessed us. I trust we shall be able to go right on. At any rate, I think we can manage to roof it in. We shall certainly make great efforts to do that before we stop, and then go on if we can.

FROM MRS. S. C. HALL.

I am pleased with my situation among these scholars. They are very respectful and cleanly, and as a general thing very well dressed. Some of them learn very rapidly, and are anxious to do so. I can see the improvement in their studies and behaviour, even within the short time I have been with them, not meaning, however, to say that this is owing to my presence; in reality, they ought to improve, for Miss Hesketh spares neither time nor pains to make them learn. Her whole time is given up to them. I do my best to assist her, and I hope the children will soon get accustomed to my way of teaching. They are not altogether as regular in their attendance as we would like, often missing their first lesson in the morning; but in many instances it is unavoidable. Then it is made up to them, dependent on their perfect recitations after they get to school. Some of them improve rapidly in their writing and take pride in keeping their books neat.

Our school is as full as usual at this season, now numbering 130. I think the children learn better when the number is not so large. We are visited by the clergymen of this parish occasionally, and have had within the time I have been in the school, several visitors from abroad, who always express themselves pleased with the appearance and brightness of the children. This is certainly a good work, and may the seed sown bring forth abundant fruit.

RICHMOND, VA.

FROM MR. J. T. COOLEY 'COLORED TEACHER OF ST. MARK'S SCHOOL.

It gives me much pleasure to say that the Rev. Dr. Peterkin, of St James' Church, visited our school on Friday last, and examined the classes. He expressed himself as pleased to hear them read so well, for some of the pupils are quite young. Our day-school now numbers sixty, and the Sunday-school 159 pupils, through the last month. We pray that God may pour out His Spirit upon us and His work, and that this cause may prosper in our hands. I am very thankful for the books, and any that you may be able to send.

PETERSBURG, VA.

MRS. C. A. ATWELL.

Our school is larger than it has been since I have had charge of it, and the pupils more regular and studious. While we have over one hundred and forty enrolled, under the new arrangement each teacher has a smaller number under her immediate instruction.

I have the school in two divisions, and take the highest classes from each division.

If we had another teacher additional, or *more* room, we could double our number, as our school has the name of having the most polite and genteel pupils. We aim not only to educate intellectually but morally.

During Lent the children attended our Friday morning Service, and were publicly catechised after Morning Prayer. I know it would have pleased you to have heard their ready answers to the somewhat puzzling and *doctrinal* questions, and your sympathy would have been excited to see the downcast looks of the one or two who were conscious that they could not boast, with others, that they had answered *every* one. The parents do not object so frequently as formerly to our inculcating Church doctrine.

The Diocesan Council meets here this month, and we expect many visitors; and, like busy housewives, are making everything look bright, within and without. Mr. Atwell has commenced repairs on his church, and needs much pecuniary aid.

I wish we could procure a nice Magic Lantern, for our school, or it

might be considered as Church property. The children have been generally so faithful, I should like to reward them at the close of the school-term by some such exhibition; and then it could be made a means of profit to the Mission, if accompanied by a good lecture. I know you will try and find us some good friends who will send us one.

ACKNOWLEDGMENTS.

The Treasurer of Home Missions to Colored People, acknowledges the receipt of the following sums from April 1st, 1871, to May 1st, 1871:

				VERMONT.			LONG ISLAND.	
<i>Rutland</i> —Trinity Ch., a member..	5 00	5 00		<i>Rockaway</i> —Trinity Ch.....			17 86	
<i>Boston</i> —St. Paul's Ch.....	38 00			<i>Brooklyn</i> —St. Mary's Ch.....			38 40	
<i>Boston Highlands</i> —St. James'....	80 82			"			10 80	67 06
" " St. Matthew's Church....	20 00	138 82		<i>St. Mark's Ch.</i>				
				MASSACHUSETTS.			WESTERN NEW YORK.	
<i>Lonsdale</i> —Christ Ch.....	58 76			<i>Albion</i> —Christ Ch.....			4 07	
" S. School.....	58 72			" A lady.....			4 00	8 07
<i>Ashton</i> —St. John's Ch.....	18 00							
" S. School.....	30 16	165 64						
				RHODE ISLAND.			NEW JERSEY.	
<i>Litchfield</i> —St. Michael's.....	10 00			<i>Orange</i> —Grace Ch.....			100 00	
<i>New London</i> —St. James' Ch.....	5 00			<i>Morristown</i> —Add'l.....			1 00	101 00
<i>Meriden</i> —St. Andrew's Ch.....	15 00							
<i>Stamford</i> —St. John's Ch.....	86 24							
<i>New Haven</i> —Miss S. B. Harrison, for Wilmington, N. C.....	75 00							
" Miss F. H. Butler...	10 00	201 24						
				CONNECTICUT.			PENNSYLVANIA.	
<i>New York</i> —Trinity Chapel, Mr. A. Wheeler.....	20 00			<i>Philadelphia</i> —Ch. of the Redeemer			5 00	5 00
" Mrs. Rev. M. H. Wellman, Easter offering.....	1 50							
" Maria and Tommy Wellman.....	1 55							
" St. Michael's Ch.....	6 25							
" Through Rev. E. A. Washburn, D.D.....	10 00							
" St. Thomas' Ch.....	193 38	232 68						
				CENTRAL NEW YORK.			OHIO.	
<i>Homer</i> —Calvary Ch.....	3 20	3 20		<i>Cincinnati</i> —St. Paul's Ch.....			139 00	
				<i>Clifton</i> —Calvary Ch.....			161 62	
				<i>Cleveland</i> —St. Peter's.....			5 00	305 62
				NEW YORK.			WISCONSIN.	
<i>Mechanicsville</i> —St. Luke's Ch.....	1 67			<i>Milwaukee</i> —Winfield Smith, Esq.			10 00	10 00
<i>Cooperstown</i> —Christ Ch.....	20 00	21 67						
				DIOCESE OF ALBANY.			ILLINOIS.	
				<i>Chicago</i> —Grace Ch.....			65 79	65 79
				KENTUCKY.			KENTUCKY.	
				<i>Frankfort</i> —Pupils of Hoffman School.....			6 00	6 00
				CALIFORNIA.			CALIFORNIA.	
				<i>Santa Cruz</i> —Calvary Ch.....			12 00	12 00
							\$1,365 45	
				Amount previously acknowledged...			7,527 26	
							Total.....	\$8,892 71

RECEIVED by Bishop Atkinson, for the New Colored Church in Wilmington, N. C., from Mrs. E. W. Aldrich \$800, of which \$100 from Mrs. H. Wyman.

RECEIVED by Rev. J. R. Love, in behalf of his Mission at Jacksonville, Fla., from friends in New York: Mrs. Bishop \$10; W. W. Wright \$5; E. P. Wheeler \$10; Mrs. Van Nostrand \$1; W. F. Beekman \$2; A. J. Thorpe \$5; B. Stephens \$5; C. W. Smith \$5; J. Wendall \$5; Mrs. Smith \$5; Rev. Dr. Tyng \$3; Rev. W. H. Hare \$2; Rev. Dr. Dix \$10; Mrs. Ryland \$2; Rev. J. A. Davenport \$10; Messrs. M. R. Jesup & Co. \$10; G. I. Strong \$5; N. P. Hosack \$2; C. V. R. Ostrander \$10; A. J. Sackett \$15; E. C. Jay \$10; Rev. F. C. Fleishacker \$1; W. A. Smith \$2; G. M. Ogden \$5; E. L. Trowbridge \$5; St. Philip's Church \$49.86; J. J. Astor, Esq., \$10; S. P. Nash \$10; Cash \$10; S.T.S. \$2.